Herald of Gospel Liberty.

"Wherefore receive ye one another, as Christ also received us, to the glory of God."

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The Editor's General Notes

FORTY-EIGHT conferences, to a recent date, had contributed one thousand two hundred dollars on the Foreign Mission call of 1890. This is exactly twenty-five dollars for the conferences named. The conferences will average about twenty-five churches, probably, making for the conferences reported, one thousand two hundred churches, or simply one dollar apiece as an average for one thousand two hundred churches. But then, the Quadrennial Book shows one thousand nine hundred and thirty churches, and thus at least seven hundred and thirty churches that, on this reasoning, report nothing at all. General co-operation is needed.

THE Empire of Japan has less area than California, and it is altogether likely that our Eldorado, with proper cultivation, could support as many inhabitants as Japan. The "Sunrise Kingdom" has 38,000,000 of people and subsists 2,560 persons from each square mile of its area, while the United States, from its area, supports less than two persons per square mile. Strangely, also, not one-tenth of the acreage of Japan is cultivated, so that the 38,000,000 of people live from an area of less than 20,000 square miles, a region equal to Vermont and New Hampshire combined. The Japanese illustrate to us what economy, frugality, and systematic cultivation combined can do in the way of support, while they also show us something of the possibilities of our own Nation in the way of support. With the cessation of general wars, the conquest of noxious diseases, and the correction of the social and moral habits of the world, the races would easily double within the next one hundred years; but even with such a growth we see no danger of the world's being overcrowded. With proper methods of life, old earth could afford homes for many billions of people.

MANY of the sable sons and daughters of Africa are turning their faces toward Jesus. Bishop Tucker wrote recently from Uganda that on Sunday, December 28, 1890, fully 1,000 men and women crowded the church to listen to his sermon. The second man of the kingdom was present, and several other chiefs of less grade. They listened reverently to what he said, and many of them responded heartily. Nearly all the congregation were professed Christians, and their spirit of devotion to God was remarkable. He regarded it as the happiest privilege of his life to address the vast concourse and feel that they were his own brethren in the Lord. The millions of Africa will be easily reached for Jesus. Other forms of religion have little hold upon the child-like people, and such rank prejudice as is to be met with in other lands our missionaries in Africa will not need to contend with. Advancing with a brotherly spirit the missionary will be met with trustful love and be followed by a multitude of disciples. The climate is the most deadly foe, though the white trader with his casks of rum is a foe to be dreaded little less. Africa is open-gated, and from a hundred quarters the evangels of the cross are moving in and marching on. May God's angels attend them, and may the Gospel light speedily dissipate the gloom of the Dark Continent.

GERMANY gave to the cause of Protestant foreign missions, in 1889, $750,000, or less than 2 cents for each of her population; Denmark, $35,000, or 1½ cents per capita for her people; Norway and Sweden, $167,000, or about 2½ cents per capita; Holland, $134,000, or about 4½ cents per capita; France, $89,000, or about 2 mills per capita; Great Britain, $6,125,000, or about 17 cents per capita; the United States and Canada, $4,250,000, or about 6½ cents per capita. The total of these offerings was $11,550,000 from 200,000,000 of people, an average of about 6 cents to each person. These offerings were for the Protestant work only and do not include those for Catholic missions, and it is fair to note that the per capita offerings for Protestants, from whom these gifts for the foreign work came, would be hardly less than 10 cents—the countries named having about 130,000,000 of Protestants. This is a fair beginning, but it is not by any means a generous offering to so worthy a cause. The per capita giving could be increased ten-fold with no particle of burden upon the people. If 130,000,000 of Protestants would give annually $130,000,000, then very nearly ten times the force could be employed and the results would be far more wonderful than anything the Church has yet witnessed. The generous use of money, coupled with disinterested devotion in the people and the baptism of the Holy Ghost, the world would be conquered for Christ within a very brief period.

AMERICA owes a great deal to Africa. We regard it as a horrible thing that Arab chiefs, inspired by Mohammedan masters, are kidnaping African men, women, and children from the interior tribes and selling them to the slave dealers of the East. That the road leading to the market is lined with bleaching bones is quite enough to horrify the men and women of Christian spirit in America, and heartily we thank God that an iniquity so terrible to this generation is being wiped out. That it is, is most refreshing news, but we should not forget that we have only very recently washed our hands from a villainy quite as black. Hardly more than seventy years back, when our grandmothers were young, slave ships plied between African and American ports. The most godless fellows in the world were the slavers. They were utterly inhuman in spirit and abominable in practice—a demon fresh from hell could have done no worse than they did. Tearing parents from their children, and thrusting them mercilessly into the dark holds of their ships, they transported the poor heathen creatures to the shores of America to be sold into the Christian homes of our Land. This was barbarism by professed Christian hands, and such a form of barbarism as could not in blackness be exceeded. We are glad in God that the Arab is not to be longer allowed to do what our fathers of a generation back did, but it ill becomes us to be very severe in our denunciation of the Arabs and their cruelties.

IT is very cheering to know that the men of India who become Christians have a large measure of respect from the people about them and a good degree of influence over them. When the late Indian Congress met recently from all parts of India, representing a score or more of different languages, it was found that of the 600 delegates chosen by the people, 40 of them were of the Christian faith. This does not look as though prejudice was very deep and severe, when a people, 275 to 1, anti-Christian in belief, should choose one in fifteen from the ranks of the Christians. This may speak wonderfully well for the Christians—that they must be men of mark and worth to gain appointment—but we think it also quite as much to the credit of the Indians. Their prejudice can be hardly deeper than that of the Christian men of America. But another thing surprises us even more greatly and exalts the Indian still higher in our estimation—the 540 delegates of heathen faiths manfully consented to respect the feelings of the forty Christian delegates by holding no sessions on the Sabbath. That is about equal to the honor of the Chinese, who, out of respect to Christian nations, close their offices of government on the Sabbath day. Verily, there is a manhood among the heathen, which entitles them to consideration and honor from Christian peoples.

CATHOLICISM resorts to most unreasonable and reprehensible methods for gain. It ministers to superstition and practices deception without hesitation. Of its spirit in this direction it is now giving illustration in the city of Treves, Prussia, where it is exhibiting the "holy coat" as that worn by Jesus. It claims that the soldier who won it by lot, at the crucifixion, sold it to a Christian family, by whom for three hundred years it was preserved in Palestine, when the Empress Helena, the mother of Constantine, discovered and brought it to Treves where it was preserved and miraculously identified in 1199. It was kept in concealment from that time until 1512 when it was publicly exhibited for the first time. From August 18th to October 6th, in 1844, it was again exhibited, when 500,000 people visited it from different parts of the world. Great processions were daily passing through the streets, and from $200,000 to $400,000 was taken in by the papal agents of this godless deception. The coat is now on exhibition again, and it is believed that hundreds of thousands will look upon the musty garment. Any sensible person knows that it is a baldfaced fraud, but Rome, in winking at it, exhibits her usual spirit of deception. Several cities claim also to have the holy coat, or portions of it, while the city of Bari, Italy, has one of the thorns from Christ's crown, and Catholicism tells us that on March 25, 1845, it dropped blood. In the Cathedral of Naples Catholicism reverently exhibits two vials of the blood of St. Januarius, which ordinarily is coagulated, but, says the Roman Church, it liquifies and boils in September, May, and December. A church that wishes to so impose upon the credulity of the people must do as Rome does—hold them down to the low level of ignorance and superstition.

"GO YE, AND TEACH ALL NATIONS."

BY MRS. MINNIE GLENS.

Hear the cry from heathen nations,
Come and help while yet you may;
Bring the blessed invitations,
Turn this darkness into day.

Swiftly come, the glad news bringing
Of salvation full and free,
And the joy through heaven ringing
Surely 'll be reward for thee.

Bring, O bring, to millions waiting,
Living water sweet and clear;
We are hungering and thirsting
Of the "Bread of Life" to hear.

O thou who canst read the story,
Tell us of a Savior's love;
That we, too, may know the glory
Of that home prepared above.

Come, O come! enlightened brother,
Listen to our pleading cry;
Brother, heed the cry of brother
Ere in darkness we may die.

Go and tell to every nation—
Hark! 'tis yet our Master's call:
Go and tell of full salvation,
Flowing rich and free for all.

—*Gospel in All Lands.*

THE WORLD'S CONFERENCE OF THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

BY PRESIDENT L. J. ALDRICH.

I shall pass by, for the present, the sights in London, the trip through western France, and the most delightful stay of a week in Paris, also the journey through Belgium and its principal attractions, in order to give a brief report of the opening of the great international gathering of Young Men's Christian Associations at Amsterdam. This is the objective point for which we started from America as a state delegate from the Indiana associations. Amsterdam, though a Dutch city, is by no means inferior to the best of equal size in other countries through which we have passed. Indeed, one finds very much to admire in the patience, toil, and large outlay of skill and expense that has made this remarkable town of 500 000 inhabitants famous throughout the world. The city is built upon piles, driven at great depth into the firm soil beneath; yet one would scarce know the fact from casual observation. Here we find a large variety of peoples of many different nationalities. There are not a few English and Americans who have found a congenial home and profitable business in this great capital and center of Dutch and German commerce.

Some of us in America were inclined to doubt the propriety of convening so great an organization as the World's Young Men's Christian Association Conference in Holland; but since coming here we do not wonder that Amsterdam was chosen. The conference is expected to continue about a week, and bids fair, at this writing, to be the largest and most successful meeting of the kind ever held. There are about 500 delegates, it is estimated, already in attendance. America, Africa, India, China, England, indeed not only every civilized nation, but wherever the Y. M. C. A. has gone, almost—from all these countries, delegates have come to consult together regarding the great question of saving the young men to Christ and the Church.

It was the privilege of a lifetime to attend the opening session last evening. The great "Westerkirk" (West Church) was thronged to the very doorways. The delegates were seated together in the central part of the house. There were four addresses, occupying about twenty minutes each. These addresses were in the form of welcome and responses on the part of the home association and others. Every address was inspiring. And, although each of the four great languages of the world were represented in the addresses, we understood enough of each to catch the spirit of the utterances. The Hollanders are a remarkably hospitable people, and very extensive arrangements were made for the free and sumptuous entertainment of the delegates from abroad. Mr. Miller, of Amsterdam, leader of the Y. M. C. A. in Holland, delivered the first address. The second was in English, by Mr. Chambers, also of Amsterdam.

I would be glad, if space permitted, to give the readers of the HERALD a full report of Mr. Chambers' most admirable address. He spoke, first of all, regarding the tie of common brotherhood which bound all people together in Christ—a tie stronger than language (notwithstanding the English language was fast becoming the language universal) Canada, New Zealand, Cape of Good Hope, and the multitudes from every nation, almost, on the globe are feeling this common tie of not only one language, but one spirit, in this grand cause of the world's salvation through Christ. He said that we were all helping or hindering this work by our influence; that our influence was of two kinds—voluntary and involuntary. "None of us liveth to himself." As the flower sheds its fragrance, so the Christian young man unconsciously contributes just what he is and possesses to building and beautifying of character in other young men. He showed most touchingly how such influence goes on through the ages, ever doing its work. We are responsible, in a large sense, for this involuntary influence we exert, because the shaping of moral character lies within our own voluntary choice. Hence, he said, the Y. M. C. A. seeks to bring the great body of young men into a realization of this fact—this privilege and responsibility of saving the world to Christ. He exhorted the young men to let the Word of Christ dwell in them richly, that they might be furnished for this work. And the address went on, showing finally how we were all united as different associations, worshiping in different languages and under different names throughout the world. The two addresses that followed, in French and German, I am not able to epitomize. At the close we all united, each in his own language, in singing the doxology, to the tune of Old Hundred. The following is two lines in each language:

"To Father, Son, and Holy Ghost,
The God, whom humbly we adore."

"Dem Vater, Sohn, und Heilgen Geist,
Dem Gott, den Erd und Himmel priest."

"Au Pere, au Fils, au Seint Esprit,
Dieu trois fois saint, Dieu de Bonte."

"Dan Vader, Zoon, en Heilgen Gust,
Z jeer roem! Gemeente, Uro Koor."

As we joined enthusiastically in singing this grand doxology to the glory of our common Father, I thought, surely, we were having a return of Pentecost.

God richly blessed the meeting to our spiritual uplifting and renewed consecration to the work he is carrying on, through the Young Men's Christian Associations of the world.

We felt proud that in America this great work is growing so rapidly, and that in our own Union Christian College we were blessed with a strong, growing association, that is not only a mighty power for Christ in the college, but which binds the students of the college with the great body of workers in a tie of common brotherhood.

God bless the Young Men's Christian Associations of Union Christian College and of America and the world.

Amsterdam, Holland, August 12, 1891.

BUDDHIST PRACTICES.

We often deplore the divided state of the Christian Church into sects, and deem it one of the great hindrances to the rapid evangelization of the world, but Christianity is not the only religion that suffers from such division and subdivision, and a brief examination into Buddhism reveals a strange list of varying customs and practices.

I visited a small town last summer where I could not be served with eggs (which is our dependence when traveling here in Japan), so I suggested as we were near a small stream we perhaps could have fresh fish, but I was told that the only fish there were eels, and the priests forbid the catching of them. I protested that the priests did not control the streams, when the hotel keeper said that if any one were known to have taken any eels from the stream he would probably be killed by the people, who thoroughly believed the teaching of the priests. The next morning I went to the stream and in a shallow place near the bank I saw two very large eels lying on the mud, and was informed that there were probably thousands in the stream. The priests in that town allow the people to kill and eat chickens.

In another town I could not have chicken because the priests did not allow the people to kill them, although they can bring them already killed from another town, and here in Tokio and other treaty cities the priests indulge in all kinds of meat and fish. I have seen it stated in some of the Japanese reading books that some Buddhist priests wear a screen over their mouths lest they should destroy the little insects that float unobserved in the atmosphere.

In other matters, as well as that of food, there is great diversity of opinion and practice. In some sects celibacy is enjoined on the priests, while in other sects the priests are allowed to marry one or more wives, and some recognize the right of the priests to have one or more concubines in addition to his wife.

The following was taken from a Japanese paper, published in Tokio, and translated by a man whose reputation for truth is established:

"A few weeks ago the votaries of the Monto sect in Kanezawa, Kaga, presented the head priest of the Honguanji with a blooming young woman by the name of Matsuna, aged eighteen years, who is said to be a charming beauty. She was sent up to Kioto, where the pope of the sect is residing, in a new and splendid *norimono*, attended by a number of zealous *Monto* disciples, all dressed in *asagami shimo* (an old-fashioned attire now worn only by a few people who yearn for 'ye olden times'). The bearers of the precious live stock presented along with her the following document: 'We hereby present to the Pope of the Honguanji the accompanying young woman in return for the reading of the *kio* (sacred books) to be always performed on our behalf.

" (Signed and sealed)
"'_____
"'_____
"'_____.'

"The Honguanji officials gave them the following receipt: 'We hereby certify that we have duly received the young woman sent by the faithful in Kanezawa, as a present in return for the reading of the *kio*, which office shall be continually performed on your behalf.

" (Signed and sealed)
"'_____.'

"The document is signed by the manager of the private affairs of this kingly priest. It is reported that this new arrival has completely won the affections of the holy man, and that his love for his former concubine, Ojuji, has now grown cold, though she has already borne him a son. This custom of presenting concubines is not a rare thing in this sect."

Nearly every wild and domestic animal is worshiped in some part of Japan. The animal most generally worshiped is the fox. I notice, however, that while there is such a diversity of thought and practice among the various sects of Buddhists, they are a unit in opposing Christianity, and they welcome every one who has a word to say against the foreign religion (as they call Christianity), and are not slow in inventing reports and fanciful stories concerning the failure of the new religion to meet the wants of the people. I understand some priests regularly warn their people to avoid as much as possible any intercourse with foreigners, and even hire children to create disorder at or near the places where Christian services are held, thus teaching the children to disregard the usual courtesies taught in the schools.

It is not very strange that the progress of Christianity here should be slow under such circumstances. Nevertheless, the light is dawning upon the people, and every month witnesses some conversions to Christ, and we expect all the dark places will be lighted with the light from heaven.

H. J. RHODES

INTERESTING DAUGHTERS.

At a woman's missionary conference, not long since, while discussing the question, "How shall we interest our daughters in the subject of missions?" it is said that a sweet-faced old Methodist lady remarked that some things which had been said reminded her of a story of a farmer whom a stranger observed harnessing a colt with its mother. When asked the reason therefor, he replied: 'Oh, it's the way I take to break him into the work. Trotting by the side of his mother, he soon learns to do just as she does, so that when the time comes for him to go alone, I have no trouble with him."—*Selected.*

THE MARVEL OF MODERN MEDICAL MISSIONS.

BY REV. A. M'ELROY WYLIE, BROOKLYN, N. Y.

In the illustrations of romance there is nothing more surprising than the wonders wrought by the consecrated agency of medical missionaries in heathen lands. Missionaries were not slow in learning that the order pursued by the Savior and the disciples was the right order for the present day. The Master first healed the sick and then preached the Gospel. The same order he also enjoined the disciples to observe—"Heal the sick, raise the dead, cleanse the lepers, cast out devils; freely ye have received, freely give."

Everywhere the most appalling need confronted the missionary worker. In every land he found the horrors of heathenism intensified by the cruel practices of ignorant and superstitious medicine-men.

In China public opinion will not permit the dissection of human subjects; consequently the Chinese doctor is left to sheer guess-work, and to him "everything below the skin is a *terra incognita*." He locates the intellect in the stomach, and, so, enormous rotundity in the equatorial regions is indicative of mental greatness. Many of their favorite prescriptions are compounded from the dried carcasses of snakes, insects, and ground bones of the tiger, or other strong animals, while it is a mark of filial devotion for a child to cut pieces of flesh from his or her body, cook them, and give to parents who are afflicted with disease.

The Siamese believe that sickness is caused by evil spirits, and medical attendants are seen brandishing huge knives and commanding the spirits to depart, and in other cases the bodies of the sick are pierced by long needles, with the view of locating the spot where the evil spirit has lodged itself. The main remedies in Syria are bleeding and the cautery, practiced chiefly by barbers and muleteers.

In western Africa, Dr. Summers found many sick children who had been horribly cut with knives; and Bishop Taylor saw, after the cruel incantations of a medicine-man, a little girl killed, stabbed to the heart, by the side of her suffering mother, because it was believed she had bewitched her parent into a fit of sickness.

Illustrations might be indefinitely multiplied to show that the "tender mercies" of the heathen are cruel; that even when they set out to relieve those whom they love, their remedies are worse than the disease, and that myriads of the sick die beneath the miseries of their maladies and the far worse tortures of a treatment conceived in ignorance and applied by unfeeling superstition.

We need not wonder, then, that when the skilled medical missionary applies his scientific principles, uses his well-proved remedies, and directs his keen blade by an unerring knowledge of a true anatomy, he is able to work wonders which are pronounced miraculous by the densely ignorant heathen around him, and that everywhere he finds that the exercise of his healing power is the *open sesame* and pioneer of the message of salvation to sinning and sinking men. Volumes might be written to set forth, in romantic and thrilling story, the ways in which the healing art has been blessed to the opening of huts, zenanas, courts, palaces, towns, cities, and entire provinces to the unrestricted and welcomed proclamation of the Word, followed, also, by expressions of gratitude and munificence in giving which would prove illustrious examples in Christian England or America.

The Rev. Dr. Colin S. Valentine, on a journey to the hill country for his health, learned of the serious illness of her highness, Maharani, the wife of the Maharajah Ram Singh, prince and governor of Jeypore. Calling upon the prince, he was invited to an examination of the case, remained to treat her highness, who had been given up by the native physicians, and the Doctor was soon able to pronounce her recovery as complete.

The Maharajah expressed his gratitude in warmest terms, insisted upon Dr. Valentine remaining as his physician, made over the college and educational institutions to the Doctor, and added a grant of 10,000 rupees for a college library and philosophical instruments. The Doctor replied that he was a missionary, and could accept of his highness' proposals only upon the distinct understanding that, as such, he would be allowed, without let or hindrance, to teach the doctrines of the Christian religion. His conditions were accepted, and the Europeans were formed into a church, and during the whole time Dr. Valentine was at Jeypore he enjoyed the confidence and friendship of the Maharajah, and was enabled to establish several institutions for the physical and moral advancement of the people—such as the School of Arts, the Public Library, the Philosophical Institute, a Museum, a Medical Hall, branch dispensaries, jail discipline, the construction of prison-works, etc.

It has been said of Dr. Peter Parker, who was the real founder of medical missions,—a man of singular beauty of character and eminent ability,—that "he opened China to the Gospel at the point of his lancet." Thousands flocked to him for the recovery of their sight, and for healing of every sort of disease, until it was quite impossible for him to attend to the multitudes who claimed his care.

His skill became known extensively throughout the Chinese empire, and the hospital that he opened in Canton in November, 1885, has brought not only physical relief, but spiritual blessings to many thousands. The labors of this remarkable man were not confined to China alone, but extended to other countries. He was instrumental in the founding of the Edinburgh Medical Missionary Society, which has sent forth scores of noble young men to bless humanity, and has been the means of founding many nome medical missions, in addition to those established in foreign lands.

The great city of Tien-tsin, on the river Peiho, and the terminus of the Grand Canal, furnishes us another marvel among the victories achieved by medical missions. On a certain day the late Dr. J. K Mackenzie was present with the native converts at prayer. At the same time a member of the English Legation, who was closeted with the viceroy, learned that his wife was seriously ill—indeed, was in a dying condition. The Englishman asked, "Why don't you secure the help of the foreign doctors?" He was induced to send a courier with a message summoning Dr. Mackenzie. In a few weeks (Miss Howard, of Peking, undertaking the local treatment) Lady Li was quite recovered. The news of her restoration to health spread throughout the city, and daily Dr. Mackenzie, as he entered the vice-regal palace, was beset by crowds seeking medical or surgical help. In the presence of a large number of officials, in the court facing the reception-room, chloroform was administered to a patient afflicted with a tumor as large as a child's head, which the Doctor successfully removed. This operation, with others performed in the presence of the court, excited the surprise and admiration of the viceroy and his friends, and hightened the effect produced by Lady Li's recovery. The viceroy set apart, with great good will, a portion of a very fine memorial temple, to be used as a dispensary, advanced the money for the immediate purchase of drugs and necessaries, and ordered that subsequent bills should be sent to him for settlement. Dr. Mackenzie, keenly alive to the value of a hospital in aid of Gospel work, recommended the founding of such an institution. The first subscription was given by a military mandarin, who was a patient, had been a Tai-ping rebel, and was bitterly opposed to Christianity. Others, all Chinese, followed, and soon the sum reached $4,500 (a large amount in China), and this without help from the viceroy, who, however, assumed the expenses of the hospital as well as those of the dispensary. In six months, wards for thirty patients were in use, and subsequently wards for thirty patients more were added, and also other needful rooms and appliances, over $10,000 having been given during fifteen months by the Chinese alone. The military mandarin returned a year later, bringing a friend with him, to whom he said, after Dr. Mackenzie had shown them through the institutions, "I will repeat my former subscription if you will give the same." "All right," promptly replied his friend, and on that day $1,500 were added to the funds.

What is still more remarkable, the viceroy, now thoroughly believing in the Western medicine, was anxious that some of the Chinese should study it, and the Doctor was allowed to select—from over 100 young men, who had been recalled, in 1881, from America, where they had been pursuing their education—eight of the most promising, to enter upon a three-years' course of medical and surgical training. The viceroy built a house for them in the mission compound, and all being able to read and speak English, their studies were conducted in our language. The government undertook all expenses for the support of the students, and for such apparatus as was necessary for their instruction. Recognizing that here was a means which, if rightly used, might, through God's blessing, secure an entrance for the Gospel among the upper classes, the missionary's one stipulation was that he should be wholly untrammeled in his Christian intercourse with these young men.

Thus did the Lord use this good and skillful man in a great heathen city, and amongst a class of men peculiarly difficult to reach, and to overthrow a great barrier of prejudice against Western medical science, and to initiate changes, the practical use of which are now showing themselves in the formation of various semi-recognized schools of medicine within China itself.

In Korea, access to the very throne itself was achieved purely through the skill and success of Drs. Allen and Heron, the former of whom (sent out in 1884 by the Presbyterian Board) happened to arrive just before the *emeute* which occurred that year. He attended the wounded prince, Min Yong Ik, and was also given charge of a score of wounded Chinese soldiers. Saving the life of the prince and treating with success the wounded soldiers, prepared the way for the erection of buildings by the government for medical purposes, and the appropriation of money for medicines and all needed appliances. The king, gracious and kindly disposed, at once caused orders to be issued for the purchase of a compound of buildings adjoining the hospital in Seoul, and the fitting up of the same for a schoolhouse, where young men are to be educated for the practice of medicine. In a single year 10,460 cases have been treated, and 394 operations performed. These medical missionaries have been able, during a single year, to remit to the Board some thousands of dollars beyond their salaries received. And when it is borne in mind that in all the heathen lands the rule adopted by the missionaries requires that preaching and Gospel-instruction shall be carried on in intimate connection with their medical work, it must at once be seen that multitudes will be reached by saving truth who otherwise had never heard the terms of salvation; and let it also be borne in mind that patients come from all classes, and from distant and numerous towns and cities. In a single hospital are found, as a missionary writes, afflicted ones from 500 villages and towns during a single year. A great work is being done by training medical missionaries in the institution at 118 East 45th Street, New York, under the able and devoted superintendency of Dr. George D. Dowkontt, from whom most inspiring and encouraging facts can be obtained as to the pressing need and wonderful successes of medical missionary labors in the United States and foreign fields throughout the world.—*Missionary Review of the World.*

MISSIONARY SUCCESS.

It is fixed. "I will declare the decree."

It is definite. "I will give thee the heathen for thine inheritance."

It is ever expanding. The waters of prophetic vision, "to the ankles;" "to the knees;" "to the loins;" "water to swim in;" that "can not be passed over."

It is universal. "Go and disciple all nations." A whole world full of believing sons and daughters!

It is irresistible. "All power is given unto me in heaven and earth. Go ye, therefore."

It is with Christ's presence. "Lo, I am with you alway."

It is inspiring. When duty's brow is sunlit with hope, the feet and heart take wings.—*Dr. Herrick Johnson.*

From Capetown, on the coast of Africa, 260 wagons, each drawn by from ten to twelve yoke of oxen, have gone northeastward toward the interior of Africa in nearly a straight line, loaded with telegraph wire. The line has now extended for 1,700 miles, bringing Central Africa to the doors of the world's civilization.

CHINA'S MILLIONS.

Over the dark blue sea,
Over the trackless flood,
The little band is gone
In the service of their God.

The lonely waste of waters,
They traverse to proclaim,
In the distant land of Sinim,
Immanuel's precious name.

They have heard, from the far-off East,
The voice of their brother's blood!
A million a month, in China,
Are dying without God!

Oh, speak good words for the noble few,
Who the Gospel sickle wield,
And reap some sheaves, with weary hands,
On the edge of the harvest field.

But beyond their utmost efforts,
Four hundred millions lie!
And a thousand preachers were all too few
To reach them ere they die.

But hear, oh, hear ye, for yourselves,
The voice of your brother's blood;
A million a month, in China,
Are dying without God! —*Sel.*

FOREIGN MISSION CALL, 1891—ENLARGED.

The American Christian Convention is composed of representatives from our various conferences and assemblies; and the conferences and assemblies are composed of ministers and the delegates of the churches. It is supposed, therefore, that the action of the Convention expresses the opinion of our brotherhood as accurately as that opinion can be made known. That Convention in its session at New Bedford, Massachusetts, in 1886, determined to carry on work for Christ among the heathen in Japan. The work there was begun almost immediately, and has been remarkably successful, as is shown by the reports of the missionaries. The HERALD OF GOSPEL LIBERTY and the *Christian Sun* constantly contain articles giving the condition of the work, from the pens of the missionaries and Secretary of the Missionary Department of the Convention. The work in Japan has been carried forward so successfully, not only because men volunteered to go to that distant land, but because many brethren and sisters in this country were willing to contribute of their possessions to sustain the missionaries there.

The Convention asks all to join in the work. The difference between success in our work and failure is to a great degree to be determined by the yielding of individual methods and preferences, and the putting above and ahead of all other appeals, the regular call issued according to the direct vote of the Convention.

Have better plans if you wish, and additional plans if you want to, but do not act upon them until after you have acted upon this call. This call is for all.

For the purpose of securing general action, which is as important for our future denominational success as the amount of our work now, the Convention has directed the Secretary of the Convention to notify all ordained Christian ministers and clerks of Christian churches, and such other persons as he finds accustomed to liberality in such ways, of the Quadrennial calls. Such notice is given, that the Convention requests every Christian church to take a collection for foreign missions on the second Sunday in September in each year, or the nearest Sunday thereto. Persons who have not the opportunity to contribute with churches are requested to send their contributions directly to the Secretary of the Convention. The secretary will acknowledge by private receipt and regularly publish in the HERALD

The work is constantly growing in importance, and increasing success is ours. The only danger is that we will not continue to work in one way long enough to develop its advantages. but will be lured to new plans and to make heterogeneous appeals, which must badly distract the attention of the brotherhood, and at the best subject them to a probable investigation as to which method may be the best way for them to work or contribute, when it is absolutely certain that the essential way is the way appointed by the Convention; for if that should fail, all must fail. Any other success could, in the nature of things, be only temporary, because dependent on the efficiency of some individual, not being really the result of denominational expression. The Secretary presses the importance of this matter, not because he issues the call, but because the Christians, as a Connection, have so voted. Let us heed our own votes. Once, when I issued a Convention call, there went out to our people five appeals by others for other purposes. It was injurious, though no evil was intended. There is but one subject authorized now to be before you in agitation—foreign missions.

Send all moneys in response to this call to J. J. Summerbell, Secretary, 2120 West Norris Street, Philadelphia, Pa. Send in some manner that secures the money against loss.

J. J. SUMMERBELL, Sec'y A. C. C.

MIRACLES OF MISSIONS.

BY REV. A. T. PIERSON.

"If you want most to serve your race," said Mary Lyon, "go where no one else will go, and do what no one else will do."

We propose to draw in profile the outline of one of the most wonderful and fascinating stories of modern missions—the narrative of the founding of the Huguenot Seminary at Wellington, Cape Colony.

Wellington, about forty miles from Cape Town, is a gem set in a ring of mountains—the Drakenstein and Pearl ranges. It is now more than two centuries since some three hundred Huguenots, who had fled from France to Holland after the Revocation of the Edict of Nantes, accepted the invitation of the Dutch East India Company, and settled at the Cape. What the Puritans were to America these devoted refugees became to the Dark Continent.

By law, Dutch was the language of the colony; and so, in a few generations, the French ceased to be their language, and almost the nationality of these refugees was lost. Early in this century the colony passed into the hands of Great Britain, and the Dutch Reformed churches, already established, became largely supplied with Scotch Presbyterian pastors.

One of these was Rev. Andrew Murray, who was settled over the congregation at Graaff Reinet. He married a German-Huguenot lady, and five of their sons now preach in the colony, while four of their daughters are wives of ministers. The second son, also called Andrew, is the pastor of the church at Wellington, and the now famous author of the most precious devotional books which perhaps, during the past half century, have been issued from the English press.

This man of God, Andrew Murray, nearly twenty years ago, buried two young children at his African home; and as Mrs. Murray expressed it, "their hands seemed emptied and ready for some work with which the Lord was waiting to fill them." The bereaved husband and wife went in December, 1872, to the seaside to rest, and there they read together the marvelous life of Mary Lyon. So thrilled were they by that story of heroism that they sought to obtain everything that could further inform them of the subsequent history of the Holyoke Seminary and its pupils, and eagerly devoured the story of Fidelia Fiske, the Mary Lyon of Persia.

Just at this time the descendants of those Huguenot refugees living at Wellington were proposing to build some monument or memorial to their ancestors; and Mr. Murray was strangely and strongly impressed that the best memorial they could rear was just *such a school for their daughters.* The schools scattered through South Africa were neither such as the mind nor morals of the girls needed; few of them were fitted to train immortal souls for service here or glory hereafter. Every indication of human need and divine Providence seemed to point to this as the time and place for a new Holyoke. And, after much thought, consultation, and prayer, letters were written to the Massachusetts Holyoke, asking for a graduate to found a similar school at the Cape of Good Hope.

These letters awakened unusual interest at the parent seminary, and were put into the hands of Miss Abbie P. Ferguson, a graduate of the class of 1856, who was at that time conducting a very successful work in New Haven, Conn. Her mind was so deeply impressed that God was calling her to Africa, that she could not rest until she had laid herself at the Lord's feet, to go wherever he might lead. She breathed a prayer, that if he was indeed calling her to Wellington, another might be found to share the work; and just then Miss Anna E. Bliss, of the class of 1862, offered herself as a companion in labor. Just at this time, across the Atlantic, special prayer was arising that Jehovah Jireh would provide a teacher, and so once more prayer and its answer joined in a blessed harmony, man's performance and God's purpose. Before the letters reached Wellington, telling of the decision of these teachers, Mr. Murray, with characteristic faith, had sent passage money to America; and when the news of the decision of Miss Ferguson and Miss Bliss reached the colonists, the open letters were bedewed with the tears of thanksgiving. They had asked for one teacher, and God had given two.

Mr. Murray rehearsed the whole story of this marked leading of God, commended the proposed work to the Lord in prayer, and pledges were given on the spot to insure the support of the new school. Though not a rich people, in a few weeks $6,000 had been given by the Wellingtonians alone, one widow giving one-sixteenth of the whole amount—all her little patrimony.

Miss Ferguson and her companion sailed for Africa in September, 1873, and arrived at Cape Town in about eight weeks. They found that a large building with grounds had been bought for the school, the life of Mary Lyon had been translated into Dutch, and many young people were ready to enter as pupils into the new Huguenot Seminary, or as teachers, to seek higher fitness for their calling. The seminary was formally opened January 19, 1874, and the large assemblage which that day prayerfully committed the work to the Lord will never be forgotten. . . . In 1880 eleven schools had already been established in South Africa. No words can express the blessing which has come through this period of almost twenty years to the whole of Africa, through these grand Christian schools.—*Extract from Missionary Review of the World.*

MISSIONARY HYMN.

The Master stands to plead with thee,
His hands outstretched in pain,
Those bleeding hands—dost thou not see
That he is sore in need of thee?
And shall he plead in vain?

And should he speak, and should his voice
Tell of some distant land
Where he would lead thee, oh, rejoice
That he has deigned to aid thy choice,
And guide thy feeble hand.

Supported by his mighty arm,
Securely shalt thou go;
His love shall keep thee from all harm
And quiet every faint alarm
Thy trusting soul shall know.

O joy, that naught can take away;
O peace, so calm, so pure!
Who would not hear the Master say,
Go forth, and I will lead the way
And make thy harvest sure! —*Sel.*

BISHOP TAYLOR, AN AGED MISSIONARY.

"This is the memorial of my birth, on May 2, 1821; so to-day I finish my 'three-score and ten.' One score more, by the will of my gracious God and Father, will round out my term of service in this world nicely. His will, not mine, be done. He hath said, 'With long life will I satisfy him, and show him my salvation.' Possibly that may carry me twenty years, and save a hundred thousand souls in Africa."

Thus said Bishop Taylor, writing to his friends in this country, and sending a birthday greeting from Dondo, on the Coanza River, Angola, Africa. Bishop Taylor has been one of the greatest and most successful missionaries of the age, and it seems he has more to do.—*Selected.*

It is estimated that 100,000 Jews have been converted to Christianity during the present century. The translation of the New Testament into Hebrew is accomplishing unexpected results in this direction. This is an epoch in the history of this people.

A PENNY A DAY.

Who'll give a penny a day?
Surely none will refuse.
Souls shrouded in night
Are groping for light—
Why tarries the glad, good news?

Who'll give a penny a day?
Who'll give a penny a day?
'Tis more blessed to give
Than it is to receive;
Who'll give a penny a day?

Who'll give a penny a day?
See the sorrowful throng!
Hearts aching with fear—
Oh, do you not hear
The cry which pleadeth so long?

Who'll give a penny a day?
What has God given to you?
His wonderful grace
Through years you can trace,
Patient, and tender and true.

Who'll give a penny a day?
Give, at Jesus' command;
Small gifts for love's sake
His power can make
Great, by the touch of his hand.

—*Selected.*

DR. GRIFFIS ON JAPAN.

Dr. Griffis has recently published an article on the Constitution of Japan which deserves wider circulation. He refers to the meeting of the Imperial Diet, which entered upon the work of sharing with the Mikado the government of the forty millions of Japanese, and remarks that on July 1st, 1890, the national election took place, and proved to be quiet and decorous. The privilege of voting for members of the House of Representatives was restricted to certain taxpayers, so that the electorate probably did not number more than one million voters. By a decree dated July 10th, the administration of the two Houses was organized by the appointment of a Chief Secretary, ten assistants, two probationers, and twenty subordinates for each branch of the Diet, and the proceedings were opened by the emperor in person.

Mutsuhito, the one hundred and twenty-third Mikado, was born, by a strange coincidence, on the very day that Commodore M. C. Perry stood on the deck of the Mississippi ready to sail for Japan. Wonderful changes have taken place within these thirty-nine years, and Dr. Griffis asks what grounds have we for believing in the solidity and permanence of representative political institutions in such a nation.

The story of the Japanese begins with the foundation of the empire, B C 660, which is in many other respects a very marked era in the annals of the human race. Their actual history begins very nearly a thousand years after. The dual system of government, under the Mikado at one end of the empire and the Tycoon at the other, lasted until 1868, when the Tycoon gave way to the Mikado. Japan has always suffered from having no external foe or force to compel national cohesion, and society was split up into eight or more grades from gods to pariahs, and the country itself into three hundred feudal clans. Historical research and the fear of subjection by foreign nations begat that new thing in Japan, public opinion; and to save the unity of Japan from divisions such as were seen in India, the dual system of government fell at the dictation of public opinion. The American Naval Expedition of 1853 simply brought the crisis. The Tycoon, hitherto despotic, felt compelled to ask the opinion of the clans as to what should be the answer to Commodore Perry, and the first informal Parliament was summoned.

The events from 1853 to 1890 simply record the march of public opinion. Dualism first went down and feudalism followed. Provision was made for a permanent national parliament, and the leaders of the revolution constrained the Mikado, then but sixteen years old, to swear that he would call a deliberate assembly and submit to it affairs of State. This charter oath of five articles forms the basis of the new Japan. The way was accordingly prepared for the complete separation of the executive, legislative, and judicial functions, and in 1878 provision was made for the education of the people in their new political duties.

After much popular agitation in behalf of a national parliament, on October 12th, 1880, the Mikado signed the decree promising to limit the imperial prerogative, and call a parliament to meet in 1890. The constitutions of various other governments were carefully examined, and on February 11, 1889, on the anniversary of the ascent of the throne, B C. 660, by the first Mikado, Jimmu Tenno, this grand document was published, the magna charta of Japanese liberties.

The constitution consists of seven chapters with seventy-six articles, which treat of the Emperor, his subjects, the Diet, ministers of State, the Privy Council, etc. The upper House, or House of Peers, is a mixed body. Members of the Imperial family, princes, and marquises sit for life. Counts, viscounts, and barons are elected for seven years. Certain men notable for ability and learning have a life term. There is also a provision for commoners to be elected to this House, which thus involves representation from the three estates of the realm.

The constitution approaches closely the model of Germany and Great Britain. Most important are the thirty-two articles of Chapter II., which grant and define the rights and duties of the subjects. Hitherto the masses had politically been ciphers, bound to obey, pay taxes, and hold their tongues. Now the status of every subject is fixed by law, and by law his rights are guarded. Modern Japanese law is based on the code of France. The judiciary consists of local courts, district courts, court of appeal, and a supreme court, and judges are appointed for life.

Western nations look with intensest interest to the unfolding of Japan's future.—*Missionary Review of the World.*

DO MISSIONS PAY?

The value of any machine is to be judged by the perfection of the work turned out. Apply this principle to foreign missionary work, and let us call attention to a few samples of the results offered us during the lifetime of many who have not yet reached the threescore-and-ten limit.

1. *The converts of Madagascar.* The record of those fearful years under Ranavalona I. (1828–61), so far as it shows bitterest, most cruel, and long continued persecution on her side, and also heroic endurance, sublime faith, unquenchable love, and unwavering loyalty on the part of the Hova converts, is probably unparalleled by any period in the history of the Christian Church. Nothing was left undone by a brutal ruler and her no less brutal and merciless prime minister to shake the faith of the native Christians and to annihilate Christianity in her dominion; and yet not only were defections almost unknown, but Christ won more and more to himself amid torture, poisoning, decapitation, slavery, chains, beggary, burnings, and every possible kind of persecution which made martyrs of hundreds and thousands. The record of Christian work in Madagascar fills page after page with glory-illumined characters and gives heaven many martyr-crowned representatives of Hova faith.

2. *The martyrs of Uganda.* Mtesa, the friend of Stanley (by whose request missionaries entered his kingdom in 1882) died in October, 1884, and was succeeded by his son Mwanga, cruel, suspicious, jealous, vicious. "King Jesus" seemed to him an opposing prince, and his subjects were considered rebels against his own government. Persecution began, the nature of which is terrible in its recital, but immeasurably more so in its awful cruelties. Recall those heroes, black in skin but white as God's angels in purity of soul, tortured to compel denial of Christ, then their arms cut off, then bound to a raised scaffold and slowly roasted to death, but loyal to "King Jesus" through all this, singing their native "Jesus hymns" until their lips and tongues were too scorched and crisp to articulate! We are carried back by their constancy to the plains of Dura, to the furnaces in which walked the Son of God. And these were but a few out of the hundreds martyred by fire, spear, torture, and cruel vengeance. Surely, African mission-work turns out converts of the most heroic type!

3. *The Maoris of New Zealand.* These, as late as 1820, were described as being "cruel, treacherous, licentious, bloodthirsty cannibals; drinking the warm blood as it flowed from the wounds of their captives, then roasting their bodies for a cannibal feast." In *twenty* years from this date the great awakening began, and continued until tens of thousands came to Christ, received new natures, and were wholly transformed by the power of the Holy Spirit, being changed from little better than brute beasts (devil-worshipers at the best) to sons of God, of whom heaven had no need to be ashamed! Nowhere, unless among the Fuegians and Fijians, have foreign missions wrought such marvels; nowhere has the power of God more signally triumphed.

4. *The Wild Men of Burma.* A race long held in slavery, ignorance, degradation, and licentiousness by their Burman masters and discovered by the Baptist mission. Evangelization began about 1831, with such marvelous results that within a year whole villages had accepted Christ. The work of Kho-Tha-byu and San Quala (the princes of native evangelists), with their faithful assistants, reads like a page of Acts and the history of Paul. Thousands turned from their idols to walk before God as the saints of old in the beauty, purity, courage, self-sacrifice, and faith of lives created anew in Jesus Christ.

But four lines from the Book of God's marvelous achievements through foreign mission work. Where can these be surpassed? Are not such transformations worth all the cost, all the labor, all the privations, all the *graves?* He who will walk for a few hours on the mission mountains and thence look upon what the Gospel has done, will come back to the home field with more faith, courage, love, and gratitude to our ever blessed Lord and Master.—*Morning Star.*

THE OPEN DOOR FOR MISSIONS.

Dr. Herrick Johnson, in a recent address on missions, gave the following admirable summary of the encouragements now existing to spur us on in this work: "We have a thousand encouragements our fathers never had. Steam and electricity have reduced for us the dimensions of the world to one-half its size fifty years ago. Commerce and diplomacy have opened to us countries that were barred against our fathers. Until recently the Chinese Empire was closed against the Christian religion. The people of Japan killed the missionaries who first carried to their shores the glad tidings of salvation, and sent their bodies in sealed barrels to the countries whence they came. For ages slavery and the slave trade proved an insuperable barrier to the introduction of the truth as it is in Jesus into the heart of Africa.

"For generations philosophy and caste kept the Gospel from the teeming hordes of India. Until a recent date cannibalism forbade the entrance of the heralds of salvation to the South Sea Islands. The Papal States, Spain and Austria, have refused almost to date to allow even a colporteur to sell a Bible to their people. But what do we see to-day? The walls of China have been leveled with the ground, and the old lethargic empire is heaving with the throes of a new life. Japan has thrown open her thrice-barred gates, and is receiving all the light of Western civilization and religion. Through the explorations of Livingstone and Stanley the Dark Continent is being prepared for the reception of Christianity. English courts and railroads are breaking up caste and carrying modern civilization into the walled cities of India. The navies of Europe and America have put an end to cannibalism in the islands of the sea. Printed copies of God's Word are freely sold in the streets of Madrid, the book-stores of Vienna, and under the shadow of the Vatican."—*Ex.*

HOW IS IT?

In my reading to-day, I find in a New York paper an able sermon, in which we are told that Jesus thought it not robbery to be equal with God. The preacher is a scholar, and ought to know—1 That the translation from which he quoted has been revised. 2. That the apostle and Jesus taught the contrary. 3. To think it not robbery to be equal with God is not consistent with the lesson the apostle was giving on humility.

"Have this mind in you which was also in Christ Jesus, who, being in the form of God, *aspired* not to equality with God." I prefer not to multiply words, and therefore only suggest that it is not well to contradict Jesus, who said the *Father* is the only true God; nor Paul, who said to us, There is but one God, the Father.

Let us honor the Son of God by accepting his word, and so honor the Father who gave him, that we, through him, may have life.

B. F. SUMMERBELL.

THE MESSAGE.

BY REV. C. A. VINCENT.

(*Written upon the departure of a missionary to India.*)

"Go into all the world!" This is the message,
The climax of Christ's Word upon the earth;
And to fulfill this royal proclamation
The church of Christ had its prophetic birth.

"The world?" "Yes; wide and dark and sinful;
Without our God, a hopeless, dying world;
Go ye to this, and let my stately banner
In busy mart and by-place be unfurled."

"Ah, no! 'Tis vain; *we* can not conquer
The hardened world—*this little band!*
We can not cross the dark and frowning ocean,
Or make a garden of each desert land.

"But go we must, for Christ our Lord has said it;
The work is *his*, not ours; he will defend;
And did he not declare, when last we met him,
'Lo, I am with you till the world shall end?'"

And stepping swiftly, surely, down the ages,
The church has sped, with faith, its onward way;
Till seas and lands, with wistful, upturned faces,
Are hailing now the new, the breaking day.

But lands are waiting, waiting yet the sowing;
And there are angry seas which must be stilled;
And Christ is saying, "Go ye, go ye,"
The world with warmth and sunshine must be filled.

To-day, in answer to the Master's summons,
We send the seed to India's waiting soil;
To-day we turn our light across the ocean,
For sailors weary with life's storm and toil.

O Lord and Master, who art with us alway,
Whose last command we would obey,
Guide thou our feet; bless thou this Gospel herald
We gladly send to distant lands to-day.

—*Gospel in All Lands.*

FOREIGN MISSION APPEAL.

In the united wisdom of the American Christian Convention, at its meeting held at Marion, Indiana, last October, it was decided to continue the annual collection for Foreign Missions. But the time of taking this collection was changed from the second Sunday in October to the second Sunday in September (or the nearest convenient Sunday to that time). In harmony with this action of the Convention, we now come before our Church and its friends with an earnest plea for a liberal contribution for Foreign Missions. We found this plea upon the importance of the work, and the necessities of the case, believing that with many of our people all that is needed is for them to see their duty in the light of facts.

SOME FACTS CONCERNING OUR JAPAN MISSION.

It is now just a little more than four years since our first missionaries, Rev. D. F. Jones and wife, commenced work in Japan. One year and nine months ago they were joined by our second missionaries, Rev. H. J. Rhodes and wife. Mrs. Rhodes, with their children, has recently returned to this country.

OUR PRESENT WORKING FORCE

Consists of H. J. Rhodes, D. F. Jones, and Amelia Jones his wife, and six native preachers—Brethren Chickusa, Nomiya, Ohta, Watanaba, Matsukawa, and Sannomiya. In addition they usually have two or three interpreters, and one or two Bible women.

THE FIELD AS NOW BEING WORKED.

The headquarters of our Mission are now at Tokio, the capital of the empire. Our first church here was organized in February, 1889. Connected with this church we have three stations—two in the city, and one just outside. These stations are Hongo, Shiba, and Azabu. We have a Sunday-school connected with this church and each of the stations.

At Oji, a suburban manufacturing town of Tokio, we have a church. Here a good Bible meeting is maintained by the women. The meeting place is on a good street, but it is dark and unsuitable.

At Hisnari, a town sixteen miles north of Tokio, we have a preaching station.

From Tokio we go north about 250 miles to what our missionaries call the

"NORTHERN FIELD"

Here, at Ishinomaki, on the Kitakami River, Bro. and Sister Jones commenced their work in Japan. Connected with our church here we have a Sunday-school and a Young Men's Society, which is regarded with large hope for the future. Here we have a church-house and grounds. The house, in size, is 24x30 feet. The floor is partly covered with Japanese mats, on which the most of the congregation sit. In addition to the mats there are four rough seats and one chair. The pulpit is simply a raised platform a few inches high, on which is a table covered with a red cotton cloth. This is the church and its furniture. And this is the only Protestant Church there is in that city of seventeen thousand souls. Think of it! But this is just that much more than they have in many cities of that and other heathen countries.

Connected with this Ishinomaki Church we have nine stations. Two in the city, one two miles, one four and a half miles, and one seven miles out. The other four are about thirty miles up the river. At one of these is a large silk mill employing several hundred hands. These stations up the river are visited by our preachers about once a month. Not much fruit as yet, but seed-sowing.

Seventeeen miles northwest from Ishinomaki, at Wakuya, we have a parish with a good Sunday-school and six stations. These are visited, some once and some two and three times monthly.

Joining the Wakuya parish on the north is our Ichinosaki field. Here we have a church and a Sunday-school. Connected with this church are seven stations—three on the railroad, one on the river, one on the public road, and one in a good-sized town off by itself in the mountains.

Summary: Four church organizations; connected with these churches are 20 stations; one parish with six stations; a total of 30 preaching places—churches and stations—with seven Sunday-schools, and a Young Men's Christian Society, besides women's and children's meetings. In addition to the labor necessary to open up and carry on this work, our brethren have taught a theological class—had native brethren in training for the ministry almost from the commencement; Bro. Jones at first, but after Bro. Rhodes' arrival he took charge of this department of the work.

Now, all things considered, the length of time in the field, the necessity of working through interpreters, the politically unsettled state of the empire during a part of this time, the extra effort of the heathen priests to revive Buddhism and oppose the new religion, and the very small amount of money our people have furnished with which to carry on this work, I say, considering these things, among other hindrances, we feel that the results are very gratifying, and that learning of them our people will rejoice, thank God, take courage, and do more. Do more because

MORE MONEY IS REALLY NEEDED.

Saying nothing now of the smallness of the salaries of our missionaries themselves, because of which they are not only deprived of many of the home comforts which might be had even in that far-off land, but, at times, of some of the real necessities of life, such as plenty of good wholesome food. I have learned of this through others. Those who really make sacrifices for the Lord's cause seldom say anything about it themselves. The means we have furnished the mission have not been sufficient to enable them, at all times, to secure and hold the services of good interpreters. Because of this they have been put to much inconvenience, and the work greatly hindered. Our work has also been hindered for lack of means to secure suitable places for holding meetings; as in some cases they are under the necessity of using dark and uninviting rooms, and on unfavorable streets. Besides this, we need just now three new church-houses, one in Tokio, one in Ichinosaki, and one in Wakuya.

Three thousand and six hundred dollars is the minimum amount that our missionaries, Jones and Rhodes, thought would be needed to run the mission, even reasonably well, for this year—1891. Of this sum nearly one-half is yet to come into our treasury. For our mission year beginning with July 1, 1891, aside from any church building, we ought to have at least

FIVE THOUSAND DOLLARS

for our Japan work alone.

On the 20th of last October, when the present secretary took the office, the Foreign Mission account was in debt $400. From that date to July 1st we received for this department:

From the secretary of the A. C. C.	$ 1,393 67
From the treasurer of W. F. M. Board	700 00
From the Christian Convention, South	325 00
From general sources	477 09
A total of	$ 2,895 76

About $1,200 of this was from the general Foreign Mission collection of last October. From the above named amount we paid the debt of $400, and spent on the work $2,391.17, leaving a balance in the treasury, July 1st, of $104 59. This, with possibly $500 in the Woman's treasury, is all we have on hand of the needed $5,000 to carry us to July 1st of next year. We are confidently looking to this September collection for a large part of this sum. If all our ministers and churches, North, South, East, and West, will intelligently take hold of this matter, and take hold of it with a will, the amount—and more—will soon be raised.

There are men and women among us who could pay, for this purpose, from $500 to $5,000 each, and that without making any real sacrifice, unless it should be, perchance, in their own feelings. But while only a few can give the large sums every man, woman, and child can give something, and this collection will give us all a grand opportunity for giving that something.

FOREIGN MISSION SUNDAY.

In the name of the American Christian Convention which ordered it, in the name of the 900,000,000 who have not yet heard of a Savior and the way to eternal life and heaven, and especially in the name of our own mission now established in Japan and its pressing needs, I earnestly entreat every Christian minister, church, and Sunday-school not to turn a deaf or heedless ear to the call of the Convention secretary and the appeal of the Mission secretary, but to observe the second Sunday in September, or some other convenient Sunday near that time, as "Foreign Mission Sunday," and plan to make it in every way a success. Give it a thorough announcement in advance. Begin in the Sunday-school. The children need the teaching, the inspiration, the chance to give. Arrange to have the pastor, or some one who is competent, give a few minutes' talk on the subject to the Sunday-school the Sunday before. In this a contrast might be drawn between children here to-day and the children in heathen lands where they have no Sabbath, no beautiful churches, no Sunday-school, no Bible, no sweet Gospel hymns to sing——. Appeal to them by the love of Jesus and his sacrifice for us, to save and collect what money they can, dimes and dollars (give suggestions as to how), and bring next Sunday for the mission collection. Follow it up next Sunday with a few additional thoughts, and the collection. It will give your school an uplift, out of the ruts—out of self into a broader generosity to help those who are more unfortunate than themselves. We have Sunday-schools that can easily enough pay $100 a year for missions if properly taught and trained. But don't depend on the Sunday-school alone for this collection.

NOW, BROTHER PASTOR, IS YOUR TIME.

You will preach a foreign missionary sermon in the morning of course. Pray and labor to make this the best sermon you have preached for a year. Fill it full of truths, facts, figures, and illustrations bearing on the condition and needs of those in heathen darkness, and the moral and religious obligations your people are under to help carry the Gospel and its blessings to them. Then ask your congregation for a contribution worthy of the cause and worthy of themselves. Ask first for personal contributions of five dollars or more, then on down to one dollar—then pass the plates. If you can, close the day

WITH A MISSIONARY CONCERT.

This will give more of your young people a chance. Music, missionary songs, essays, recitations, dialogues, and short talks, as time and talent will serve, with another collection. This outline, or something similar to it followed, with some of you, Foreign Mission Sunday of 1891 will prove a memorable epoch in the history of your church, and, all doing this, it will prove an epoch in the history of the Christians, and the beginning of a day of prosperity at home as well as abroad that will make all our hearts rejoice.

Send the contributions to J. J. Summerbell, 2120 West Norris Street, Philadelphia, Pa.

J. G. BISHOP, Sec'y of Missions A. C. C.

—The treasurer of the Christian Biblical Institute is J. B. Weston, D. D., Stanfordville, N. Y. All remittances and correspondence on financial matters should be addressed to him.

WHY DO MINOR DOCTRINES DECLINE?

BY W. H. ORR.

With the coming of Christ, the weightier matters of the law began taking their place in front of the moving church. He came to bring back all the exiled good. Under him the small retreated, and the mightier things became visible. Each noble idea since the day of Abraham, each outline of charity, of justice, of purity, of faith, of fidelity, that marked every age of man, became life-size at the touch of Jesus.

But it is as difficult for a man to be great as it is for him to be good. The human mind is small. Civilization has been trying for more than a thousand years to enlarge the intellect, and, while its success has been great, its defeats have been many, and the ground yet to be gone over is large. What are we doing in the study of history, science, and theology, but to enlarge our own personal views and aims, and to escape the many shapes of littleness that mark the savage life? Christ carried his age rapidly away from the little garden of the Pharisees out into the wide plains of justice, mercy, and faith; but human nature could not come suddenly to such excellency, and hence returned to its level, like water raised by the passing storm. From the third to the sixteenth century we find the church in the small kitchen garden, with a handful of anise and cummin, happy in the thought of laying such sweet-scented flowers upon the altar of the Lord. It dreamed not of the weightier matters of the law.

The past has been mingled with the great and the small, and the present does not surpass the age of Calvin or Milton so much in good intentions as it does in the scope of mind. What seemed to that age large is now known to have been small. Things unseen in that misty atmosphere have risen to great impressiveness. The quality of human slavery, the elements of liberty, the relation of women to society, the variation of religious opinions, the right of kings to rule, have all been subject to a new measurement. And if the present can show no purer intentions than marked the past, it can at least reveal a better measurement, and find, amid a heap of rubbish, things of most worth.

From the time of Christ until the present, the history of the Church has been one of assaults, made by the great upon the small. To-day we are confronted by a new line of opposition, which calls the religious tinkers into a different field of thought. It is not Romanism, nor Calvinism, nor Puritanism, but a skepticism, the most radical ever encountered by the Christian world. It strikes at the very foundation of things, and invites the Church to call out its best minds. Creeds and dogmas and confessions of faith and all minor disputations should be lost sight of in the desire of the Church to meet this altogether worthy foe. We are asked to give a reason for our faith in God, and to show a cause for being religious. It is well that some rude force has come to compel the churches to review their situation and find what might be in them of real worth. Much thought has been given to baptism and hymnology and fate and free will and trinity and atonement, and around these theories have sprung up sects that exclude from fellowship those whom God would admit into heaven. It seems to me time for some form of thought to assault the sectarian church with the question, "Have you churchmen really a God? Is man to live hereafter? Is Christ and his resurrection a fable?"

Yes; it is time for some voice to call the church from childish bickerings, and bid her think upon the very foundation of the Christian religion. Under the storm of this great conflict, I am glad to know there are Christians whose fellowship is as broad as the goodness and fellowship of the Almighty. May the battle rage until all Christians shall be liberated by the truth, and rejoice in having carried the cause of Christ through the peril of a skeptical period, and that, while entering the conflict as many, they returned one. Then will come the time our Savior prayed for—"That they may all be one: as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

—J. H. Soper, of Le Grand, Iowa, is the treasurer of the Institute of that place.

Our Home Department.

The Little Missionary.

BY A. E. GRACEY.

I may not go to India,
To China, or Japan;
To work for Jesus here at home
I'll do the best I can.
I'll tell of his great love for me,
And how I love him, too;
And, better far, I'll show my love
In all that I may do.

The little water drops come down
To make the flowers grow;
The little rivulets flow on
To bless wher'er the go;
The little seeds make mighty trees
To cool us with their shade;
If little things like these do good,
To try I'm not afraid.

I'll be a missionary now,
And work the best I may;
For if I want to work for God,
There surely is a way.
I'll pray for those who cross the sea,
My offering, too, I'll send,
And do all that is in my power,
This great bad world to mend.

—*Little Missionary.*

Thanksgiving Ann.

[The following sketch was written by Miss Kate Hamilton, and was transferred from an Eastern publication to the missionary column of the Woman's Board of Missions of the Pacific, in *Life and Light*.]

"Thanksgiving Ann" had lived for years with Mr. and Mrs. Allyn, whether as servant or mistress of the establishment they scarcely knew. She was a devoted servant of Christ, and counted nothing too precious for his service. She believed in no haphazard way of throwing into the Lord's treasury; but of her own little store she carefully laid aside one-eighth as sacred to her divine Master. In short, "Thanksgiving Ann" believed in "systematic givin'."

She was grieved that her loved master and mistress did not view the matter in the same light. "Counting up one's income and setting aside a certain portion for charity makes our religion seem too much 'like a tax,'" said Mrs. Allyn. "I like to give freely and gladly of what I have, when the time comes."

"If ye haven't give so freely and so gladly for Miss Susie's new necklaces, an' yer own new dresses, dat ye don't have much when the time comes," interposed Thanksgiving Ann.

One morning the Bible agent called. Ann brought out her "Bible money," and her donation was found equal to her master's, "which proves," said Ann to herself, "dat folks dat don't have no great 'mount can do as much in a good cause, by thinking about it a little aforehand, as other folks will do dat has more, and puts der hands in der pocket when de time comes." "Only three dollars out'n all der 'bundance!" she murmured "Well, mebby I oughtn't to judge; but den I don't judge, I *knows;* course I knows, when I'se here all de time, an' sees de good clo'es, an' de carr'ages, an' de musics, an' de fine times—folks an' horses all provided for, an' de Lord of glory lef' to take what happens when de time comes, an' no prep'ration at all! Sure 'nough, he don't need her help; all de world is his, an' he can send clo'es to his naked, an' bread to his hungry, an' Bibles to his heathen, if dey don't give a cent; but den dey're pinchin' an' starvin' der own dear souls. Well—'taint my soul! but I loves 'em, and dey're missin' a great blessin'!"

And now another call has come. "Came, unfortunately, at a time when we were rather short," said Mrs. Allyn. "However, we gave what we could," she added. "I hope it will do good, and I wish it were five times as much."

Old Thanksgiving shook her head over the cheerful dismissal of the subject, and pondered over the matter to some purpose.

As the dinner hour drew on, the old woman sat in the kitchen doorway, busily sewing on a calico apron. Mrs. Allyn passed through the room, and, a little surprised at its coolness and quietness at that hour, asked wonderingly:

"What has happened, Thanksgiving? Haven't decided upon a fast, have you?"

"No, honey; thought I'd give ye what I happened to have when de time come."

It seemed a little odd, but the lady well knew that Ann needed no oversight, and went her way, half expecting some pleasant surprise at the dinner hour, but when it arrived, both master and mistress scanned the table with astonished eyes, so plain and meager were its contents.

"What's the matter?" said Mr. Allyn.

"Dat's all the cold meat dar was; sorry I didn't have no more," said the old servant.

"But I sent home a choice roast this morning, and you have no vegetables, either."

"Laws! yes, but den a body has to think 'bout it a good while aforehand, to get a roast cooked, and just the same with 'taters; and I thought I'd give ye what I happened to have when de time come, and I didn't happen to have much of nuffin. 'Clare, I forgot de bread."

Trotting away, she returned with a plate of cold corn cake. "Might have made biscuit or muffins if I had planned for 'em long enough. Cur'us how things make a body think of Bible verses," said Thanksgiving, musingly. "Dar's dat one 'bout 'who giveth us richly all things to enjoy,' an' 'what shall I render to the Lord for all his benefits to'ards me?' Dar! I didn't put on dem peaches!"

"Has Thanksgiving suddenly lost her senses?" questioned the gentleman, as the door closed after her.

"I suspect there is method in her madness," said his wife, a faint smile crossing her lips.

The old woman returned with the basket, and, placing a few peaches on the table, said, "Dat's all. De children eat a good many, an' dey was used up one way an' another. I'se sorry dar ain't no more, but I hopes ye'll 'joy what dar is, an' I wishes 'twas five times as much."

A look of sudden intelligence flashed into Mr. Allyn's eyes. "Couldn't you have laid some aside for us?" said he.

"Well, dar, now! 'spose I could; believe I will next time; but I'd heard givin' whatever happened was so much freer an' lovin'er way o' servin' dem ye love best, dat I thought I'd try it. But it does 'pear as if dey fared slim, an' I 'spects I'll go back to de old plan o' systematics."

"Do you see, George?" questioned his wife, when they were again alone.

"Yes, I see. An object lesson with a vengeance."

"And what if she is right and our careless giving seems anything like this?" said Mrs. Allyn with a troubled face.

"She is right, Fanny; it doesn't take much argument to show that. We call Christ our King and Master, believe that every blessing we have in the world is his direct gift, and all our hopes for the world to come are in him. We profess to be not our own, but his; to be journeying toward his royal city, and that his service is our chief business here; and yet, strangely enough, we provide lavishly for our own appareling, entertainment, and ease, and apportion nothing for the interests of his kingdom or the forwarding of his work, but leave that to any chance pence that may happen to be left after all our wants and fancies are gratified."

"It doesn't seem like very faithful or loving service," Mrs. Allyn answered, gravely. "I have been thinking in that direction occasionally, lately, but have been too indolent, careless, or selfish to come to any decision and make any change."

But a change was now made, and the good old servant had the joy of knowing, not only that her master and mistress planned their giving, but gave good measure after her own fashion. To do this, they found, required the giving up of some needless indulgences—a few accustomed luxuries; but how paltry the sacrifice compared with the rich blessings which came to their souls in thus imitating their Lord, who "came not to be ministered unto, but to minister."

Let us do likewise, and our treasury will overflow. In the work of the foreign missions the question of funds is one of the first importance. We have not to inquire, Where are the harvest fields? but, How shall we sustain the faithful toilers already gathering in the harvest? Let every Christian person pray over and *plan* for, and give to this blessed cause to the extent of their ability, and the aggregate result will far exceed our most sanguine hopes.

—Send all letters on business to Geo. E. Merrill.

Herald of Gospel Liberty.

J. P. WATSON, . . . EDITOR.
GEO. E. MERRILL, . . PUBLISHING AGENT.

THE HERALD OF GOSPEL LIBERTY is published every Thursday at the Christian Publishing House, Dayton, Ohio, at $1.50 per year, in advance. Subscriptions for a shorter time will be received at the same rates.

All communications intended for publication in the HERALD should be written carefully, on one side of the paper only, and addressed to the editor, J. P. WATSON, Dayton, Ohio. The editor is not responsible for the opinions of correspondents. Rejected manuscripts will be returned if desired, and stamps sent for return postage. Anonymous articles will receive no attention. The editor indorses no advertisements.

All editorial utterances of a theological nature are to be accepted as voicing the convictions of the editor only He only speaks for himself in matters of doctrine

All letters on business of the House should be addressed to GEO. E. MERRILL, Dayton, Ohio, to whose order all money orders and drafts should be made payable.

DAYTON, OHIO, SEPTEMBER 3, 1891

All Pastors are authorized agents for the Herald. Terms, $1.50 per year, postpaid, cash in advance.

All correspondence and communications for the Herald or Sabbath-school papers should be addressed to J. P. Watson.

All business letters, drafts, postoffice money orders, and all matters pertaining to the business interests of the House should be addressed to Rev. Geo. E. Merrill, Agent.

—The Middleton (Michigan) Church enjoy their new church bell.

—The new church of Suffolk, Va., W. W. Staley, pastor, begins to rise. The house is to be of brick, and will be the pride of the county when finished.

—Some of the poems we give this week can be very profitably and effectively recited by the Sabbath-school members on Foreign Mission Day.

—Foreign Mission Sunday the collection of both church and Sabbath-school should go to the foreign work. Let us make the grandest effort we ever made for this sacred cause.

—The church at Locktown is in need of a pastor. Any minister desiring to correspond, with a view to settlement, may address H. F. Bodine, Locktown, N. J.

—The second Sabbath of September is Foreign Mission Sunday, or the *Sabbath* most convenient thereto. Let it be the best day of the sort ever held. *Much money is needed.*

—"The American Christian" No. 4 is a very interesting issue. The running commentary of Secretary Summerbell is grand. He should give us a Gospel Commentary at an early day.

—Our schools are about ready to open. We trust the attendance will be larger than ever. The age demands men and women of culture, and intelligence adds no little to personal happiness, as well as moral effectiveness and general usefulness.

—Consult the agent's notes. They will always be found rich and interesting. See also his special department. The unchanged pages of the past six months will change hereafter like the varying kaleidoscope. Watch his department closely.

—No pastor who does not take the HERALD can be interested in the general work of the church, for only by this medium can he understand that general work, and only as he takes the HERALD himself will he urge others to do so.

—Some of our ministers do not subscribe for the HERALD, and yet in some instances they value it so highly that they will walk a mile or more each week to beg or borrow a copy. That is quite a compliment for the HERALD, but not much of a compliment for the preacher that so seeks it.

—Matter for the *Field* must be in Dayton by Saturday noon to guarantee its publication the following week. This week we are compelled to hold over nearly a page of Field matter, for which we can not make room. Please, brethren, condense as largely as the matter in hand will justify.

—Our brethren should say "I" in writing, and not "the writer." Please remember that our space is very limited and that egotism, if it be felt, is just as manifest in the last expression as in the former. And then see how much shorter "August 30th" is than "the last fifth Sunday in August." Please *condense!*

—The Mount Olivet Christian Church at Spencer, Owen County, Ind., have had the sad misfortune to lose their church house by fire, feared to be incendiary. The sum of $587 47 has been paid as insurance, and they will at once proceed to build. They would be glad and grateful for any assistance from the brotherhood. Our news comes from Bro. G. W. Wampler. Sympathy for the church will be general.

—It will be seen that the HERALD for this week is a missionary number, and contains very much valuable reading on that line. We have selected several general articles that we trust will inspire our people to hearty and heartfelt work. The calls of the general secretary and the secretary of missions should be prayerfully read, and we trust that the results, financially, will be worthy of us. Let us be *generous!* Let us open our hands *freely* to the work!

—The editor of the *Lutheran Evangelist* is very greatly distressed for fear the great Christian Endeavor Society may contain some unevangelical elements, and for this reason inclines to take exceptions to the society as a Christian agency. The Rev. F. E. Clark, the president of the society, is alarmed over the dissatisfaction of the Evangelist editor, and hastens to assure him that there are no Unitarian societies, and the few Universalist societies organized have been denied record on the books of the general secretary of the society, and have not been reckoned among the 17,000 societies that now exist. This, however, does not satisfy the heresy-hunting editor of the *Evangelist*. He fears that in the general society there is a recognition of societies from the Disciples and the Christians. While they remain in fellowship, our brother can have no peace nor give his cordial support to the Endeavor Movement. He, of course, would cut off the 1,500 societies, more or less, of the bodies named, because, according to his interpretation, they are not *evangelical. This is a dark-age spirit and should seek to hide itself with shame.* It is too late in the day for a minister of Christ to protest against fellowshiping the lambs of Christ's fold, simply because they are not as sound in the faith as he appears to think himself. To our notion, the best faith is found in the fellowship of love which the Gospel and its Master always breathe. Lutheran Christians are not disfellowshiped by the societies of the denominations named by the *Evangelist* editor, and there is no good reason to believe that Jesus has found better saints among the families of Lutherans than elsewhere. If the Endeavor Society proposes to build itself on the unauthorative doctrines of the creeds, instead of the Gospel of our Savior, they had better hasten to say so. We make no plea for Unitarianism or Universalism as dogmas, but we do plead for the disciples of Jesus, wherever found, even though they bear the above names. Even in disfellowshiping such Christians, we fear the spirit of Dr. Clark is very far short of the spirit of the society God founded by his hand. If his society is not a CHRISTIAN Endeavor Society, let its name be changed. Its name and spirit should harmonize.

THE WORLD-WIDE CHURCH.

Three things indicate that the Church will yet be, and perhaps very soon, world-wide in its reach:

1. The promise of God—"I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "The mountain of the Lord's house shall be established in the top of the mountains, and all nations shall flow unto it." "The stone which smote the image, became a great mountain and filled the whole earth." There are many other similar and equally emphatic promises on this line.

2. The emphatic determination of the Church. There is a belief that the saint can conquer the heathen world and everywhere establish the Church of our Lord Jesus Christ—that it can be done even within the time of the present generation—and also a determination to make this conquest. The different denominations seem heartily agreed in this matter, and are everywhere, with a zeal at once commendable and admirable, pushing out their lines of pickets in all directions.

3 There is a universal conviction obtaining among the more intelligent heathen, of all nations and religions, that the religion of Jesus Christ is to make the conquest of the wide world ultimately. This persuasion counts for much, inasmuch as it emboldens and enthuses the Christian worker on the one hand, and on the other equally disheartens and discourages the heathen worker.

There is still another consideration, hardly less weighty, that gives confidence to the Christian man as he looks outward into the fields ripening for the harvest: The Christian religion is aggressive, while almost no heathen religion is. They may have been, and must have been in the past, but now Mohammedanism is not pushing out its borders, nor is Buddhism, Shintoism, or any other form of the antagonistic religions.

It is the very nature of the Christian religion to advance. Earth is its sphere as surely as heaven is its origin, while the Christian man regards the heathen man as his lost brother—he to whom he has a special mission from the high court of heaven and from the warm heart of God. The Christian can be content—true to himself and his God—only as he bears abroad the Word in the light of the cross.

We might also insist, as an encouragement for our hope, that the Gospel itself, which we bear, is as surely a resistless energy as is the heat of the sun, the swelling tide of the sea, or the fury of wind, flood, and earthquake. And the spirit of the divine One animating the workman—Christ in the soul as God was in the Christ—is a further guarantee for boundless faith in the ultimate triumph of the cause of the Church.

But a survey of the field warrants the utmost confidence in the ultimate success of the Church. Europe is already Christianized except in Turkey—127,213 square miles, and even in this very territory excepted, the measure of moral power is quite as largely Christian as Mohammedan. Christian influences are everywhere at work in that area and constitute a power that would almost instantly become supreme, if not tolerated and honored. But counting European Turkey out, here is a remaining Christian area of 3,740,000 square miles.

North America, with its area of 9,075,400 square miles, is Christian, while the same truth may be affirmed of South America, with its area of 6 880,168 square miles. Polynesia, a vast continent of itself, almost equalling Europe, having an area of 3 425,806 square miles, is almost wholly an English possession and may be counted as Christian. The four continents named—Europe, the Americas, and Polynesia, together constitute an area, excepting European Turkey, of 23 120,000 square miles.

The islands of the different oceans are not large in area, but they are important stragetic points in the great contest. These islands are many, and the heathen element on them less than one hundred years ago was supreme, while it was almost everywhere of the most savage type. We may say really now, however, that all of these islands have been conquered for Christ, and herein the very miracle of missions is seen and the power of the Gospel has glorious illustration. If we can conquer the islands of the sea, we can also hope to make the conquest of the remaining continents.

Turning our faces toward Asia, the cradle of the Church, with its 17,228,000 square miles of area, we are met with some relieving considerations. India, the very heart of the continent, embracing an area of 1,337,000 square miles, is ruled by British law and under the flag of England Christian agencies are everywhere protected and respected. Russia in northern Asia possesses an area of 6,324,000 square miles, which added to the area ruled by England, makes an aggregate area in Asia of 7 661,000 square miles dominated by the Church, leaving little more than 9,000,000 square miles of Asia wholly under heathen law.

It must also be remembered that almost everywhere throughout Asia the influence of Christian nations is so great that the missionaries of the cross may go freely with the Gospel of Jesus among the people. Just at this moment there is a measure of persecution in China, but it is believed that this is from a political rather than a moral feeling and will not long continue. All the great nations are a unit in demanding protection for our missionaries in that kingdom, while the government of China professes a desire (evidently sincere) to secure this protection in ample measure.

As to Africa, almost the entire continent is now under Christian control, having been partitioned among the nations of Europe. Commercial improvements are being pushed rapidly from every direction toward the interior of the continent, and commerce and religion are advancing, hand in hand. The conquest of Africa, commercially and religiously, will be a comparatively easy thing, and will be a work well advanced and perhaps wholly completed within this generation.

Counting, as we may, nine-tenths of Africa as under the law of Christian nations, as far as the domain can be reached by any law, we may add 9,800,000 square miles to that area as under Christian rather than heathen control. With this system of figuring, not to exceed 12,000,000 square miles of the world's area is absolutely under heathen law as against about 39,000,000 as virtually under the control of Christian nations. As regards the area, then, it would look as though the conquest of the world by Christian agencies was well nigh accomplished.

And then, should we compare the measure of intelligence possessed by Christian people with that possessed by heathen people, we would find the advantage to be more largely with the Christian element than even on the line of area. So, too, with the commerce and the wealth of the world. Perhaps not less than nineteen-twentieths of both are in Christian hands. On these three lines the Church has immense advantages, which should and may justly inspire the Christian heart with hope and expectation.

There is, however, a very dark side to this question and that we have left to the last, until we could marshal the advantages conspiring to the aid of the Christian world in this great work of universalizing the Church:

The Christian population of Europe, the Americas, Polynesia, and here and there in the other continents, can hardly be claimed to aggregate more than about 400,000,000 of the supposed 1,400,000,000 of the human race. That is, for four persons nominally Christian there are ten persons nominally heathen. This would seem most discouraging at the end of the eighteen centuries since Jesus left our world. It *is* discouraging, and yet not as overwhelmingly so as we would at first imagine. The four Christians, however, are five-fold mightier than the ten heathen. Indeed, the comparative strength of the two elements is such that we could almost say, "One can chase a thousand, and two put ten thousand to flight." The conflict is on; the swords of heathenism and Christianity are being measured. Heathenism on every line is receding; Christianity at every point is advancing. There is no halting for either. The light is chasing the darkness out of the world. Christ is leading his hosts on from conquest to conquest. The power is with him. The kingdoms he seeks are rightfully his own and the time has come for him to take possession of them. Even the heathen nations are waking to intelligence; education is becoming general, and the school house is destined to become the crown of every hill-top. Heathenism can not stand the light of intelligent investigation. Open eyes will see its fallacy, while the glory of Christianity in contrast will challenge the admiration of every heart. The day is at hand, the very hour is near, when the Church shall be universalized, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. Let us thrust in the sickle and reap, for the harvest of the earth is ripe.

MINISTERIAL MENTION.

J. E. BRUCE, Yellow Springs, Ohio, has returned from a visit to Maine, and gave us a recent call. He has a most kindly spirit.

W. D. CLARK, Belding, Mich., was in Dayton the past week. Ohio has many attractions for him.

J. G. BISHOP, Dayton, expects to attend several of the Iowa conferences within the next few weeks. Mrs. B. will accompany him.

G. A. BEEBE, Coeymans Junction, N. Y., removes to Fall River, Mass., and is succeeded by Rev. R. G. Fenton, of Locktown, N J.

J. W. WELLONS, Franklinton, N. C., reports fifteen conversions at Good Hope.

AGENT'S NOTES.

SUNDAY SCHOOL SUPPLIES.

Blank orders went last week. Notice that a new item appears. The class collection envelope I refer to. Each school will want as many as there are classes. Don't forget to order some cards. Fifteen, twenty, twenty-five, or fifty cents will bring beautiful cards for the children.

MISSIONARY WORK.

I quote:

"At the last meeting of the Osage Conference I was chosen to do missionary work in this district. Will you please send me a copy of the HERALD in order that I may get some subscribers?"

That's right, Bro. Snow. You may be assured you are doing missionary work of the best kind in urging the HERALD'S claims.

THE PREMIUM BIBLE.

See what Bro. G. W. Draper, in Farmer City, Illinois, Field Notes says of our premium Bible. A brother sends in an order to-day (Saturday), and says he has another one to fill. A man, wife, and child have just come to examine this magnificent family Bible. Surely, the HERALD for one year and this Bible for $6.50 is giving value received. Soon I shall put in a special ad. about the premium Bible.

QUADRENNIAL BOOK.

It is beginning to go out faster. The people are waking up to the importance of having it in the home. The House is doing all possible to circulate the book. If every copy should go out to-day at the advertised price, the House would not receive two-thirds of the actual cost of publishing. So the brotherhood sees it is no money making scheme.

EXTRA COPIES.

Friends, the proper thing to do when requesting extra HERALDS is to inclose some money. Some do, others neglect. Sample copies, where there is any prospect of securing subscribers, are sent if the copies are on hand. The HERALD is not small and mean in throwing out this hint. It costs a large sum of money to print the HERALD.

THE CASH BASIS RULE.

Possibly my note of August 20th was misleading. The "slight extension" referred to meant a slight extension. If I give any I make a personal matter of it, intending to pay the House if the subscriber doesn't. Now, you see I couldn't make the extension beyond a few weeks, and to be definite, say four weeks. And I couldn't do this in many cases. The trustees deliberately decided to do HERALD business on a *cash basis*. I have no alternative. If President Long himself forgets to "pay up," off he goes.

HOW COULD IT HAPPEN?

The editor came gently over to my long table Saturday, and, pointing to a column article in the HERALD of August 20th, said: "Prof. Blank wants to know why his article didn't appear. There it is. Dr. Blank asked me the same question about a long article of his not long since. I had published it the week before." Do you wonder even the editor should say: "That is a bad give away?" Moral: None are free from oversights.

PERSONAL WORDS.

The appreciative words are gratifying, and they are helpful, too. Cordial thanks. I shall strive to be an efficient agent. One brother writes:

"I see by the HERALD you are now the Publishing Agent of our concern. Though a stranger, I pray for your success."

This letter touched me as deeply as any from personal friends. I felt at once that the brother thought of the office I occupy, and the vast importance of its prosperity. The agent as well as editor needs your prayers. By the by, this brother sends an order for a Quadrennial, and proposes to order soon a $24 75 Sunday-school library. That's the way, brethren. Give me your prayers, and your orders, too, and you will force success upon me.

Another quotation:

"May God bless you and give you the hearts of the people to such an extent that the purses of the 100,000 members may be opened a little for the good of the HERALD, and thus bring to all our institutions the blessings sure to follow in the wake of a wide circulation of the HERALD OF GOSPEL LIBERTY."

Thank you, Prof. McHenry. You are sound as a nut in your views. Years ago a brother wrote that it was our first great work to put the HERALD on a substantial footing. Where would our colleges and churches be in this age of the world without a paper? A big HERALD means increased life and power in all our institutions.

GEO. E. MERRILL,
Agent C. P. A.,
Dayton, Ohio.

FIRST THINGS AND THE INTEREST THEY AWAKEN.

BY MRS. A. E. WESTON, PRESIDENT WOMAN'S FOREIGN MISSION BOARD.

We are apt to look back to the beginning of an enterprise with peculiar interest. "The first time that anything is done has a special interest attaching to it," some one has said. The first word of an address or sermon, the first sentence in a new book, the first word spoken by our new teacher—how lasting the impression! Do we not recall how tenderly we watched the first step taken by the little one, the idol of our hearts?—the first word spoken? And, then, that first day in school!

Each of these first things is the beginning of a series along a line of development, and each marks a point of advance or retrogression. Is it not equally true in religious enterprises? The institution of the Sabbath-school, for instance—what a simple and unpromising beginning it had! And yet, what a special interest all friends of the Sabbath-school find in that story of Robert Raikes' first effort!

How much interest centers around that revival at Cane Ridge, in Kentucky, as well as others in New England and in North Carolina, that marked the beginning of the movement from which our denomination sprang!

We note, also, the first Quadrennial Convention, at Marion, in New York, where our first college was launched, and which was the beginning of a series of conventions from which so much good has resulted.

What associations will always cluster about the church in Hillsdale, Ohio, where the first Crusade prayer-meeting was held!

What interesting memories have we, women of the Christian Church,—a few of us,—connected with that steamboat excursion from New Bedford, at the time of the Quadrennial Convention in 1886! There we, for the first time, pledged ourselves to the foreign-mission work.

This feeling of interest is not owing, perhaps, to any real value of these things in themselves, so much as to the fact that they are looked upon as the beginning of great results.

It was a long step in advance for us, as a people, to plant a foreign mission. True, it is a step that should have been taken years ago, one would say, judging from the standpoint of other Christian bodies, and especially from the "creed" of our church.

We believe that this advance step taken by our denomination indicates a growth of the body—let us hope, a true, spiritual growth; a spiritual awakening to the great object and aim of the Christian religion, viz.: to bring the whole world to Christ. It *must* not prove a work of retrogression, but one of advance.

In the short time our churches have been at work in the mission cause, enough has been done to show what might be accomplished by united effort; and the special thing to be aimed at now is to extend the interest from a *few* to *many* churches. We want all our conferences and churches organized into a regular and systematic method of contributing to this work. In a recent number of the *Christian Union* we read that "the Christian Church in America and Great Britain is not yet dealing with the missionary enterprise in any thoroughly earnest and and obedient way, commensurate with its opportunities and obligations. And the inquiry is not impertinent, How long could a secular enterprise conducted on the basis of frequent and acknowledged yearly deficits be kept afloat in this or any country? That the missionary enterprise, so often subjected to these deficits, not only lives, but makes steady headway, is no insignificant proof of its divine origin and sustenance."

Now, can we not, in the beginning of our mission-work, so arouse and interest and instruct our people, ministers, and churches, that they will take hold of this as a necessary, fundamental part of their church work, their Christian work, their life work? Must we necessarily fall into line with the other denominations in the old manner of contributing to the mission cause? Can we not rather institute a new departure, and so arrange our finances in the churches as to make it morally obligatory on each member to contribute to this work a certain per cent. of his income? I know that this, like every other proposition for new methods of work,

must come only as a suggestion. There is no power in our Quadrennial Convention, or in our conferences, to compel its adoption; and I am glad it is so. Where the people are willing to do right, there is no need of compulsion. What we need is not ecclesiastical law, but moral conviction. We should feel that our obligation to God and our Christian profession requires the consecration of our *means* to his service.

In our own denomination, as well as in others, there are more young persons ready to enter the field of mission-work than there are means to send them and support them.

The facts show that the money raised by us, so far, has come from comparatively *few* of our churches, and that these churches are uniformly those whose pastors take an interest in missions. From churches whose pastors are not interested, very little is received. Where, then, does the difficulty lie? And where the remedy? We do not wish to find fault with any one, but these facts speak for themselves, and lead to a very direct inference as to the true answer to the question.

Under the regulations of our convention, a collection for foreign missions is to be taken once a year. If this were taken in all our churches as liberally as it ought to be, and might be (for we are not so poor a people as some would have us believe) how different would the result be!

But the Woman's Board for Foreign Missions is created for the raising of means outside of this annual collection. They propose, through their organization, by membership fees and other methods, to be adding to their funds through all seasons of the year. It is their aim to have auxiliary societies in every conference and church, and to bring the cause before the people on all suitable occasions.

Our people need more *light* on the subject of missions. One writer says: "How little the average Christian knows about the progress of the church since the time of the apostles! The genesis of the great Christian nations of to-day—with what toil and self-sacrifice they were won, little by little, from heathenism by devoted missionary workers; how light and liberty gradually replaced superstition and error; and how precisely the same process is still going on in the present pagan world—these are matters upon which Christians generally are sadly ignorant. The less they know, the less they naturally care to know. The reverse is also true—the more they know, the more they want to know. Every pastor should consider himself commissioned to continue to his people the Acts of the Apostles. They are entitled to know from him what the fortunes of the church have been, from that time to the present. Upon the present generation of Christians, Christ has devolved the future success of his kingdom. How can they act intelligently and earnestly unless they are put in possession of the facts? And who is so responsible for doing this as their religious teacher and guide? It is unfortunate that such information is generally given only in connection with a call for money. This tends to prejudice the mind in advance against it. Should it not come rather as a constant and expected element in the teaching of the pulpit, adapted to all ages and to all minds, distilling like dew upon the hearers until they are unconsciously saturated with missionary intelligence and inflamed with missionary zeal? Then, when the day for the contribution comes, whether with or without a special appeal, the people will be ready to respond intelligently and heartily as unto the Lord."

Every church should have a working missionary society, endorsed and encouraged by its pastor. At every session of every conference, the subject of missions should be presented at the most favorable opportunity, and collections and pledges taken upon the floor. And if this were done, we believe the brethren and sisters would respond, and not only would the Lord's treasury be richer in funds, but their own souls richer in grace and spiritual life.

TAKE NOTICE.

Resolved, That the agent be instructed to collect all subscriptions in arrears by January 1, 1891, and that no papers after that date be sent to delinquent subscribers.

Resolution adopted by the full Board of Trustees at Marion, Indiana. C. W. CHOATE, Sec'y.

Quadrennial Department

The American Christian Convention, Rev. D. A. Long, D. D., President, Rev. J. J. Summerbell, Secretary, 2120 West Norris Street, Philadelphia, Pa. By the action of the Convention the Secretary is made the GENERAL AGENT.

By the action of the Executive Board of the American Christian Convention, the moneys taken in response to the Quadrennial calls for collections, should be sent hereafter to the Secretary, REV. J. J. SUMMERBELL, *2120 West Norris Street, Philadelphia, Pa., and all remittances should be made by bank check, draft, registered letter, or postoffice money order.*

MINISTERIAL BUREAU.—*Without extra expense to the churches or ministers, on application to the Secretary, lists of churches desiring pastors will be sent to the ministers; or, lists of ministers desiring charges will be sent to the churches. Ministers who secure parishes will please notify the Secretary, that their names may be dropped from the lists.*

Four annual collections are requested by the American Christian Convention.

On the second Sunday in March, for Education.

On the second Sunday in June (Children's Day), for Home Missions.

On the second Sunday in September, for Foreign Missions.

On the second Sunday in December for the American Christian Convention.

Those who have not the opportunity to contribute in the collections of the churches are requested to send money directly to the Secretary of the Convention.

Receipts of the American Christian Convention for the Period August 7-18, 1891.

Date.	Donor, Church, or Sender.	Amount.	Purpose
1891.			
Aug. 7	East Springfield, Pa., S. S	$ 1 65	S. S. Department.
"	Mrs. J. E Shields	25	Home Missions
"	Dr. S. G. Miller	1 00	"
10	Hopewell N. J., S. S	25	S. S. Department.
11	Mt. Zion, Pa., S.S.(Ray's Hill)	7 00	Home Missions.
"	Hickory Withe, Ill	4 61	"
"	York and Wells, Maine, S. S.	2 00	S. S. Department.
"	Jed Perkins	5 00	Home Missions.
"	Williamsport, Ohio	3 00	"
"	Clarksburg, Ohio	1 0	"
12	Fall Creek, Ind., S. S	2 00	S. S. Department.
"	Piqua, Ohio, S. S	2 00	"
"	Castile, N. Y., S. S	1 00	"
"	Hanna's Creek, Ind	4 00	Home Missions.
"	Mississinewa, Ind	1 44	"
"	Plainville, N. Y., S. S	2 23	S. S. Department.
13	Chapmantown, Wayne Co., Pa., per Rev. J. E. Besemer	20 00	Home Missions.
"	Lincoln, Kansas S. S	69	S. S. Department.
"	Bethsaida, Ind., S. S	1 00	"
14	Caroline Forman	1 00	N. Summerbell Memorial Hall.
15	Beulah, Ind., per Mrs. M. T. Vinson	1 40	Home Missions.
"	Plum Valley, Wis	70	"
"	Beaver Valley, Wis	2 00	"
"	Hartwick Village, N. Y., S. S	1 00	S. S. Department.
"	Mrs. Nancy Wilson	2 00	"
"	Majenica (Kelso), Ind., S. S	45	"
"	Spring Creek, Ohio	3 67	Home Missions
"	" " " S. S	1 05	S. S. Department.
"	Waite Feather, Ohio	2 40	Home Missions.
16	Irvington, N. J. S. S.— Primary Class $ 65 Maine Room 1 95	2 60	S. S. Department.
17	Irvington, N. J	22 00	Secretary's Office.
18	North Rush, N. Y., S. S	1 55	S. S Department.
"	Evergreen, Pa., S S	1 30	"

I have this August 19, 1891, sent to Hon. F. A. Palmer, the treasurer of the Convention, the sum of ($103 24) one hundred and twenty three dollars and twenty-four cents, to be placed in the treasury of the Convention, credit being given as follows:

To Home Missions	$57 47
" N. Summerbell Memorial Hall	1 00
" Secretary's Office	22 00
" S. S. Department	22 77
Total	103 24

The list given above will repay careful examination. One or two items have required special energy and enterprise to bring them about. Too many ministers with deep longing seek for the "best fields" among us; meaning by that, the church of the largest salary and largest congregation. But that is not necessarily the "best field." The crop there is already raised. The "best field" is the one where you can raise the best crop—where there is something for you to do; not where it is already done. Some brethren act as though the full granary was the field. They seem to desire to go into the granary to sow and to reap. "Go forth" to the field. *Build up* the cause.

J. J. SUMMERBELL, Sec'y A. C. C.
2120 West Norris Street, Philadelphia, Pa.

Sunday—The "World's Fair."

At the Marion Convention resolutions offered by Rev. C. A. Beck, protesting against the opening of the Columbian Exposition on Sunday, were adopted, and the Secretary of the Convention was directed to forward the resolutions to the Chicago management. He did so, and received the following from the secretary of the "World's Columbian Commission:"

"CHICAGO, ILL., U. S. A., July 29, 1891.

Mr. J. J. Summerbell, Secretary A. C. C., 2120 W. Norris St., Philadelphia, Pennsylvania:

Dear Sir,—I am in receipt of your communication of July 8th, and in reply beg leave to enclose you herewith the action of the World's Columbian Commission on this subject, at its session in this city, November 18-27, 1890.

Very Respectfully Yours,
JOHN T. DICKINSON, Secretary.

Inclosed with this letter was the following printed matter:

ACTION OF THE WORLD'S COLUMBIAN COMMISSION IN REGARD TO PETITIONS ETC., FOR CLOSING THE WORLD'S COLUMBIAN EXPOSITION ON SUNDAY.

The Secretary of the World's Columbian Commission, at the third session of that body in the city of Chicago, November 18th to 27th, 1890, submitted the following communication:

OFFICE OF THE SECRETARY.
WORLD'S COLUMBIAN COMMISSION,
CHICAGO, ILL., November 25, 1890.

To the World's Columbian Commission:

Gentlemen—I have the honor to inform you that I have received, since the last session of the Commission, communications, petitions, memorials, etc., from various synods, churches, societies, associations and individuals, from almost every state and territory in the Union, including the District of Columbia, protesting against the opening of the World's Columbian Exposition on Sunday.

My reply to these communications has been to acknowledge receipt of them, and to state that when this question was taken up for consideration by the Commission, these communications, etc., would be laid before the Commission.

As quite a number of these petitions, memorials, etc., request that the matter be laid before the Commission at this session, I desire to submit this communication, with the accompanying petitions, memorials, etc., in order to receive instructions from the Commission as to what reply I shall make to these communications in the future. I have the honor to be,

Your obedient servant,
(Signed.) JOHN T. DICKINSON, Secretary.

In response to this communication on November 27, 1890, the Commission adopted the following resolution:

Resolved, That the communication of the secretary be received and filed; and the secretary is hereby directed to reply to the communications therein referred to and such like communications as he may hereafter receive, stating that they will be considered at some future meeting of the Commission, after the Chicago Directory has submitted its rules and regulations governing the rates of entrance, etc.

In accordance with the foregoing resolution of the Commission, I will promptly acknowledge all communications regarding the Sunday closing of the Fair, properly file them and present them for consideration after the Chicago Directory of the World's Columbian Exposition has submitted for approval its rules and regulations affecting the interests of the public in connection with the Exposition.

(Signed.) JOHN T. DICKINSON, Secretary.

Since the World's Fair must necessarily be chiefly supported and made a success, not by those desiring an Italian Sunday, but by those observing a Christian Sabbath, it would seem that the expressed desire of the latter for a proper regard for the day, might render unnecessary any doubt on the subject.

J. J. SUMMERBELL, Sec'y A. C. C.

Our Mission Department.

HOME, OR CHILDREN'S MISSION.

Will not each child in all our Sunday-schools send at least one dime annually for the Children's Mission?

Older persons should pay as the Lord gives ability for Home Missions, all doing something. Large sums are needed. "They that sow bountifully, shall also reap bountifully."

Mrs. C. E. Long, Yellow Springs, Ohio, is treasurer of the Woman's Home Mission Board, to whom all moneys from local Woman's Home Mission Societies should be sent.

Send all personal and miscellaneous contributions direct to the general secretary and treasurer, J. G. Bishop, Dayton, Ohio.

Receipts since last report, $579.59.

At the hands of J. J. Summerbell, secretary of the American Christian Convention, $578 89. The above is from the Children's Day collections.

CHILDREN'S LETTERS.

Mr. Bishop,—I herewith send three and one-half dimes which I have gathered—Ira Smithson and John E. Dudley, each ten cents; Joseph Mills, Preston Dudley, and Jane Mills, five cents each. This is my first. I am thirteen years old. I go to Sunday-school, and like our pastor, Rev. M. F. Miller, very much. My prayer is that these dimes may help to bring some one to Jesus.

JANE SMITHSON.

Neff, Indiana.

Mr. Bishop,—Inclosed find three and a half dimes which I have just gathered for the Mission from Rev. M. F. Miller, Joseph Thornburg, and Oral Mills, ten cents each, and five cents from Joseph Mills. I am nine years old, and will try to do better next time. I have one sister seven years old. We go to Sunday-school. I want to do what I can for Jesus and his cause.

HATTIE CLEVENGER.

Neff, Indiana.

These are very nice letters indeed from our young Mission-workers—Jane and Hattie. Both in the Sunday-school, interested in Mission-work, and anxious to do what they can for Jesus and his cause. God bless these dear girls; we shall hope to hear from them again.

J. G. BISHOP, Secretary of Missions.

Dayton, Ohio, August 22, 1891.

FOREIGN MISSIONS.

"Go ye into all the world and preach the Gospel to every creature."—[Jesus. If all can not go, all can keep the spirit of the command by helping to send others.

Will you not give SOMETHING each year in support of the Foreign Mission-work of the Christians? Those who are able should give largely, for "the field is the world." Matt. 13: 38.

Local Foreign Mission Societies should remit quarterly to Mrs. Mary J. Batchelor, New Bedford, Mass., treasurer of the Woman's Foreign Mission Board; personal contributions, legacies, bequests, etc., should be sent to the general treasurer, Dayton, Ohio.

Receipts since last report, $9 22.

From Alice Harris, of Cynthiana, Indiana, $6 22; James Anderson, of Frankfort, Indiana, $1; Mrs. Frances Thorp, of Flagg, Ogle County, Illinois, as a birthday offering, $1. Sister Thorp is one of our aged workers, and feels that she has but little longer on this side of the river in which to work for the Master's cause, but breathes a prayer that the good work may go on. May her prayer be answered, and may the setting sun of her earthly life be behind a cloudless sky.

From Mrs. Emma M. Clark, of Pittsfield, Mass., we have $1. Sister Clark, though now a member of the M. E. Church, takes the HERALD and is interested in our Mission-work. We understand this when we learn that she was brought up in the Christian Church. Thanks to all the above for their contributions.

FURTHER ORGANIZATIONS.

We have just returned from the Western Indiana Christian Conference, where we organized a conference Woman's Foreign and Home Missionary Society, with Mrs D. Powell, of Darlington, Indiana, president; Mrs. Joanna Warrick, of Stone Bluff, Indiana, vice-president; Miss C. Tena Penrod, of Merom, Indiana, recording and corresponding secretary.

Mrs. Bishop has just returned also from the Central Ohio Conference, where she organized a conference Woman's Foreign Missionary Society, with the following officers: President, Mrs. May E. Heath, Mt. Sterling, Ohio; vice-president, Mrs. Julia W. Butler, Watkins, Ohio; secretary, Miss Minta Climer, Vienna Cross Roads, Ohio; corresponding secretary, Miss Salsa A. Watson, Marengo, Ohio; treasurer, Mrs. Minnie Gage, Sunbury, Ohio.

Through correspondence Mrs. Bishop has also secured the organization, recently, of a conference Woman's Foreign Missionary Society in the New York Western Conference, with Mrs. Robert Call, of Stafford, N. Y., president; Mrs. B. Pease, of Orangeport, N. Y., vice-president; Mrs. E. P. Phelps, of Castile, N. Y., secretary; name of the treasurer not given.

Also a conference Woman's Home and Foreign Missionary Society in the Northwestern Indiana Conference, with Mrs. O K. Hess, of Argos, Indiana, president; Mrs. Hattie Nethercutt, of Logansport, Indiana, secretary; Mrs. K. E. West, of Greentown, Indiana, treasurer.

In our judgment it would have been better if the last mentioned conference had not blended their own conference work with the Foreign, and if they had not made their membership fee quite so small. Still, we are glad that they have organized. We know that they have some good workers, and we shall expect, through the Woman's Board of Foreign Missions, to have good reports from them during the next year.

From our visits in the conferences we have encouragement. Wherever we go we find some earnest souls who seem to be willing and anxious to engage in organized, systematic work in raising money for Missions—are glad to have some one come to help them organize and give instructions and directions in the work. This is prophetic of greater success in the future. How sad that we have been so blind and tardy in the past! But, leaving the past, let us consecrate ourselves and our means as never before in spreading our Master's kingdom.

J. G. BISHOP, Secretary of Missions.

Dayton, Ohio, August 22, 1891.

Marriages.

O'CONNER—BRADY—Married, at the residence of H. Patterson, by Rev. John Green, Thomas O'Conner, of La Salle, Illinois, and Miss Grace E. Brady, of Vermillion County, Illinois.

Obituaries.

HANNAH E. FANCHER died near Norton Hill, N. Y., July 16th, aged 64 years, 8 months, and 25 days. The funeral, held at her late home, was attended by a large circle of friends. A husband, left for a little time in sorrow, has the sympathy of his neighbors, and finds comfort in the thought of a glad reunion where death does not sever affection's ties. Z. A. POSTE.

HENRY W. RIVENBURG died near Medway, N. Y., July 14th, aged 82 years and 26 days. One who gave him tender care and affection like a daughter, in his old age, said of him, "He was lovingly kind to those about him, and as the fullness of years rested on him he developed a patient spirit that was uncomplaining." Mr. Rivenburg left an aged and devoted companion, three brothers, and other friends who feel deeply their loss. Z. A. POSTE.

JASPER H. BUCKBEE died near Alcove, N. Y., June 17th, aged 79 years, 4 months, and 3 days. Mr. Buckbee had always lived on the farm where he died. Though not a member of the church, his sympathies were with it and he gave to its financial aid. His habits of life were simple. It is said of him, "He was a man of unswerving integrity, practising in his daily life the virtues of the Christian life. He was highly respected by all who knew him. His funeral was held in the Stevensville Church June 20th. Z. A. POSTE.

DEACON WM. P. SEARLES died July 15th, aged 83 years and 1 day. Deacon Searles was one of the oldest and best known men of Greene County. He was baptized by Elder R. Mosher, August 11, 1850, and joined the Medway Church, February 8, 1851. On February 22d, of that year, he was made chairman of a committee of five "for the transaction of spiritual and temporal concerns of the church," and he continued to hold responsible positions in the church until called to his reward. Deacon Searles was a true friend and wise counselor. Deeply interested in the church, he took great delight in its prosperity. In the departure of this good man the church at Medway has lost one of its most valuable members. We look about and ask, Who among us will rise up and take his place? on whom will his mantle fall? But the Lord will care for his own. Deacon Searles was the father of Rev. Geo. R. Searles, now of Red Lodge, Montana. Z. A. POSTE.

WM. F. SHAW died of la grippe at Green's Corners, Saratoga County, N. Y., May 13, 1891, aged 61 years. He was an old resident of the place, well and favorably known for many miles around. He was social and very entertaining, reliable in all his dealings, and a prosperous farmer. He had accumulated enough of this world's goods for many years, yet he had no desire to live and enjoy them. When I first visited him in his sickness he was quite comfortable and thought he was nearly out of danger; yet, he said, he thought it would be better for him to die than to live. He leaves a wife and son (the son an only child), with many more distant relatives and friends to mourn. Services at his late residence, conducted by C. C. THORN.

SISTER WM. FIELDING, of Green's Corners, Saratoga County, N. Y., was taken with pneumonia April 23, 1891, and died the 27th. Services at her late residence, conducted by Rev. Asher Cook, of Middle Grove. April 26th, her husband, Wm. Fielding, became delirious, but in a few hours recovered from the delirium, and becoming prostrated, continued to fail until May 5th, and died of nervous prostration, aged 64 years, 11 months, and 27 days. They had lived many years in the place, and by fair dealing and kindness had accumulated quite a property and gained many friends. They had no children, consequently their house is left desolate. They leave brothers, sisters, and many more distant relatives and friends to mourn their loss. The funeral service of Mr. Fielding was also held at the house, conducted by C. C. THORN.

CLARA E. DILL was born February 3, 1856, and died August 11, 1891, aged 35 years, 6 months, and 8 days. She was married to Isaiah Dudelston in 1880. She was a true and helpful wife and a kind mother to his daughter. She never betrayed her fidelity, and when the time came that death should part them she left the evidence of going to join friends gone before. She was a member of the Granville Christian Church and a faithful follower of Christ. Although her sufferings were long, she bore them without a murmur, and prayed for the time of release to come. She leaves a companion, father, two brothers, and a host of friends to mourn. She was ready to go and be at rest. Her life was an open book. She always had a kind word for all and a welcome to her house. We should not be satisfied until we receive that trust and faith in Jesus which Ella possessed. May her God be our God, that when our work is finished we may meet her in heaven. Services held in the Granville Christian Church, conducted by the writer, after which her remains were laid to rest in the Strone Cemetery near Albany. GEO. W. JOHNSON.

ANN HUFFER died at the residence of her son-in-law, Eli Shafer, in Bourbon, Indiana, May 22, 1891, aged 71 years, 10 months, and 27 days. Sister Huffer was born June 25, 1819, near the present residence of J. R. Haines—the quarter section embracing the western part of Alliance. She was married to Simon Huffer September 27, 1841. As a result of their marriage there were four children, one of whom was Rev. Charles Huffer, whom many of the readers of the HERALD will remember with high regard. He graduated at Mt. Union about the year 1880 and soon after entered the Christian ministry. Sister Huffer lived most of her time in the vicinity of Alliance. She died, however, with her daughter in Indiana. Shortly after her marriage she joined the Christian Church, and about 20 years ago joined by letter with the Christian Church at Westville, Mahoning County, Ohio. It affords us pleasure to say that she lived the life of a devoted, consistent Christian lady. She was kind and hospitable to the hungry, cheerful and consoling to the weary. She was, in short, universally loved and respected by all who knew her. She left abundant evidence that she has gone to that land where the wicked cease from trouble, and the weary are at rest. May we all strive to be ready to meet her. The remains were brought to Alliance May 24th and were buried on the day following.

J. M. CARTER.

ELDER SAMUEL C. PALMER

Was born February 18, 1842, in Madison County, Ohio, and died August 12, 1891, at his home in Cottonwood Falls, Chase County, Kansas. He was married January 8, 1864, to Mary J. Potee, of Summerford, Ohio. They were blessed in this union with 11 children; five of whom preceded their father to the world beyond. The mother and six children, with other relatives and friends, remain to mourn his early departure, but not without hope. Bro. Palmer enlisted as a soldier to serve his country June 5, 1862, in Co. B, 86th O. V. I., at Summerford, Ohio, and served in West Virginia until September 25, 1862, when he was discharged because of disability. He re-enlisted February 17, 1865, in Co. D, 188th O. V. I., and was again discharged May 24, 1865, by reason of General Order No. 27—close of the war. Bro. Palmer came to Kansas with his family, in 1872, and settled on a farm in Marion County, and commenced breaking the virgin soil preparatory to planting, sowing, and raising something to support himself and family, but while at this he did not neglect his higher duty as a servant of God and a co-worker with Christ. He threw to the Kansas breeze the banner of the cross, and, though having to work hard on the farm, he soon organized a Christian Church, over which he presided and broke to it the bread of life for a number of years, giving to each member his or her portion in due season. He also assisted the writer in organizing a church in Towanda, Butler County, Kansas, December 21, 1876. He was a workman for the cause of the Christians, being brought up in the doctrine and devoted to their principles. He was a faithful attendant at our conferences until that fatal disease, consumption, like an octopus, fastened its deadly fangs to his mortal body, there to hold fast until death relieved. No doubt the seeds of the disease were sown while in the service of his country, for which service and the service of the Master he has gone to receive his reward. Our brother was a social, friendly companion, and in his better day it was pleasant to be in company with him. In all his affliction and long suffering he murmured not, but bore all with that degree of patience and resignation that is characteristic of the child of God. He was faithful to the principles of the Christians till the last. The dear brother had made application for a pension (or some friend had for him) and just a few days before his death notice was received that a pension had been awarded him, but he was not able to sign the papers. The pension should go to his widow. So it should be in every case; where a soldier dies drawing a pension it should go to the widow every time. Our Government can not be too liberal to the old veterans and their widows. A small pension helps the widow wonderfully, especially where she has but little left her from her husband, as the case frequently is. I think our soldiers should all be pensioned, and pensioned alike, both officers and privates, according to their disability. The funeral was held in the M. E. Church in the city where our brother died. Services by the writer, assisted by Rev. Mr. Summers, Presbyterian, and Rev. Mr. McLean, of the M. E. Church. After services closed in the church the G. A. R. took possession of the body and interred it with beautiful and impressive ceremonies. The widow and children have the sympathy of the entire community. May the good Lord bless and keep them all in the way of righteousness until they are called to meet the dear one "in the presence of God where there is fullness of joy, and at his right hand where there are pleasures forevermore." I. MOONEY.

Resolutions.

WHEREAS, God in his all-wise providence has visited our church and Sunday-school and taken from us our beloved sister, Eliza Shinkle (daughter of Rev. G. W. Mefford); therefore,

Resolved, 1. That we have lost a devoted and consistent Christian, one who was ever ready to give counsel in all good work.

2. That her meek submission to God's will through all her sufferings has been and will be to us an example of perfect faith in God, who doeth all things well.

3. That we extend our sincere sympathy to the bereaved husband, children, and friends, commending them to the loving care of their heavenly Father, who can give comfort and consolation.

4. That a copy of these resolutions be sent to the family, spread upon the minutes of our Sunday-school, and a copy be sent to the HERALD for publication.

HARNER PATTON,
MRS. C. L. BAGBY,
MRS. P. J. PERKINS,
Committee.

What Your Great-Grandmother Did.

She hetcheled the flax and carded the wool, and wove the linen, and spun the tow, and made the clothes for her husband and ten children. She made butter and cheese, she dipped tallow candles to light the house at night, and she cooked all the food for her household by an open fire-place and a brick oven. Yes, and when she was forty years of age, she was already an old lady whose best days were over. Her shoulders were bent and her joints enlarged by hard work, and she wore spectacles and a cap. Her great-granddaughter, with all the modern conveniences for comfort, refinement, and luxury, may be as charming and attractive at forty-five as at twenty. Especially is this true if she preserves her health and beauty by the use of Dr. Pierce's Favorite Prescription, which wards off all female ailments and irregularities, cures them if they already exists, keeps the life current healthful and vigorous, and enables the woman of middle age to retain the freshness of girlhood upon brow and cheek, the light of youth in her eyes, and its elasticity in her step. Sold by all druggists.

Gleanings from the Field.

FOREIGN.

Amsterdam, Holland.—The grand old Gospel of the Lord Jesus Christ is taking a strong hold of the people of Holland. Here are some strong Protestant churches, and a most devoted band of Christians. The Y. M C. A. World's Conference is a grand success. There are between 200 and 300 English-speaking delegates alone in attendance. An excursion of 700 of us visited "Nymegen," a wonderful place, and full of historic interest. There the good people have a most successful orphan home, 1 000 pupils learning day by day of Christ and all useful things. God bless the work.—L. J. ALDRICH, August 14th.

MAINE.

Palmyra.—Joseph Grindall, of Newport, was ordained by the Christian denomination at North Newport June 14, 1891. Sermon by Rev. T. P. Humphrey, of Bangor; prayer by Rev. O J. Hancock, of Corinna; charge by Rev. C. S. Patcher, of Easton; right hand of fellowship by Rev. H. McLaughlin, of Carmel. Bro. G indall is an earnest, energetic worker, very spiritual, and gives promise of being a bright and shining light.....Rev. C. S. Patcher, of Easton, Aroostook County, has been spending a few weeks in the Maine Eastern Conference, visiting ministers and members and preaching in several of our churches Bro. Patcher is one of our oldest ministers, having spent most of his time laboring in the Aroostook branch.....Rev. J W. Webster's eyes have so improved that he has resumed the pastorate at Newport. Although he is as yet unable to read or write any, his parishioners are fully satisfied with his labors, and refuse to give him up. He is the right man for the place, and is greatly beloved and esteemed by the community at large.....Rev. James Tibbetts, of Hartland, is suffering from consumption. His many friends throughout this section will learn with regret of his precarious condition.....August 16th Wm. Lang, of Ripley, baptized three persons, who immediately united with the Ripley Christian Church.....Rev. Nelson Stackpole, of Plymouth, is still in very poor health; unable to attend to any pulpit work, much to the sorrow of his many friends.....The next annual session of the Maine Eastern Christian Conference will be held with the Christian Church at Palmyra Village September 22-24, 1891. (See notice elsewhere.) Let us not forget the "assembling of ourselves together." All come, that much good may be done.....Sunday, August 8th, we, with many others, had the pleasure of listening to Rev. John A. Goss, of Manchester, N. H., who delivered an eloquent sermon in the pavilion of the G. A. R. muster grounds, Camp Benson, Newport. Sunday afternoon, following the sermon, Rev. Mr. Goss delivered one of his most interesting temperance lectures, which was a strong argument in favor of prohibition. Both sermon and lecture were well received by the people.—C. M JEWETT, August 24th.

NEW YORK.

Stanfordville.—The Christian Biblical Institute opens its fall term Wednesday, September 16th. All students should be present at the opening.....Prof. S. Q Helfinstine is expected here the first week in September to enter upon his charge as pastor of the church and to be ready for the opening of the term.....The students of the Christian Biblical Institute are making a move to erect an addition to the Institute building for a gymnasium room, which may also be used as a recitation room. At an entertainment given on Saturday, August 25th, they raised over $40 for this purpose. .....Harvard College recently compromised a contested legacy by accepting $70,000. This is a small item for Harvard, but it would put the Biblical Institute on its feet. —J. B. WESTON.

Binghamton.—Those desiring to attend the New York Southern Conference will be met at Whitney's Point, on the line of the Syracuse, Binghamton & N. Y. R. R. Trains leave Binghamton Wednesday, September 16th, at 3:20 P. M., arriving at Whitney's Point at 3:50 P. M.; Thursday, leaving Binghamton at 8:20 A. M and 3:20 P. M After that date those wishing to attend should write me at Stalker, Glen Aubrey, N. Y., and conveyances will meet them at the train.—J. H. VANATTA, Secretary.

Castile.—The annual union Sunday-school picnic of the several churches of our place was held in the Assembly Grounds at Silver Lake, Friday, August 21st, making an enjoyable time.....The first week in September Rev. O. W. Powers and family expects to take their departure from our place to Georgia, stopping off a short time among relatives in Steuben County. We wish them health and abundant success.....Rev. B. S. Crosby writes us that his goods will be shipped for our place September 1st, himself and wife making some calls on the way, stopping over Sunday, but will be with us the second Sunday in September, so that but one Sunday will be made vacant. We are congratulated in receiving such efficient help in so short time, and while we deplore the necessity of Elder Powers leaving us, we rejoice in the coming of Rev. B. S. Crosby and his amiable wife. September 30th Elder Crosby gives his farewell sermon in Brushton, and the evening of the same day Elder Powers gives his in a union meeting of all the churches here. May God direct in all the duties of life the out going and incoming pastors.—E. P. PHELPS.

Charleston Four Corners.—The Montgomery, Schenectady, and Schoharie Christian Quarterly Conference met as noticed. The secretary requests the writer to report its action. The Sunday-school institute was held on Friday. Mrs. Hathaway delivered a paper on Sunday-school work with her characteristic earnestness; Seymour Hobbs, on Influence; Dr. Conover, on Unconscious Influence. These elicited earnest discussions. I fail to recall all the points of the several papers, but each held the audience with great interest. Business meeting Saturday was followed by a sermon from Rev. W. H. Armstrong on the Cross of Christ. Rev. Mr McWilliams, Baptist, preached in the afternoon on Working in the Vineyard (an able, earnest, appropriate sermon), followed by an excellent fellowship meeting. Rev. Thomas Taylor was at his best in the evening on True Life a Conflict and Victory. Sunday morning Rev. D. I. Putnam preached on the New Birth. A successful effort—highly appreciated. Sermons out on the borders at 2 o'clock. In the evening Rev. Mr. Moore preached on the Divine Touch. All were instructed in an interesting and forcible sermon. After his sermon followed the Endeavor meeting on Seeking the Best Things. Rev. J. W. Reynolds made us a flying visit, making some good practical remarks and was gone. The singing by the choir was an inspiration to all the services. The collection was home missionary (for Coeymans Junction) amounting to $22 44.....The church at Randall is in need of a pastor. .....Rural Grove is repairing its church edifice, and inviting correspondence for a pastor. Other churches are all supplied, I think.....Rev. P. Coubman never appeared in better spirits than in the few moments he allowed his congregation to invest the needful to complete the work. It is about time this new church ran alone. It will soon, by the help of Rev. R. G. Fenton, its new pastor, I believe. Deacon Allen is on the sick list. Otherwise this was one of the best quarterlies ever held here. It would seem that Montgomery County had churches sufficient for a quarterly of its own.—A. A. LASON.

Brushton.—The writer will close his labors here August 30th, after nearly six years of hard work. We realize that we are leaving some of the best people ever produced by the grace of God. The church is well united here and at East Dickinson,; both houses in good condition. At East Dickinson yesterday, August 23d, we re-opened after being closed for repairs. These churches are desirous of settling a pastor at once. They prefer a young married man without family. The right man, who is willing to work, will be well supported. They want an able man; none other need apply. May God send an undershepherd soon to lead the little flock. I have accepted a call from the Castile (N. Y.) Church, and shall commence my labors the second Sunday in September. May God bless the labors of Mrs. C. and myself, as we go to labor for the Master in a new field. Pray for us.—B. S. CROSBY, August 24th.

NEW JERSEY.

Hope.—My first year at this place is nearly closed. We found this church weak and in debt. It is now out of debt. Under the efficient superintendency of Bro. Irving Merrill our Sunday-school has nearly thribbled, and our congregation has nearly doubled. I have received a unanimous call for another year. I have been supplying at Vienna since April, and have accepted a call as pastor of that church likewise. My wife has accepted a call from Johnsonsburg Christian Church to become their pastor, and commenced labor last Sunday, July 16th. I shall attend to the missionary call for September at all three of the churches. Brethren, pray for us.... Robert Ayers, Sr., one of the large land owners and staunch supporters of the Vienna Christian Church of Independence Township, Warren County, N. J., with his good wife as hostess, received 85 persons, mostly relatives, as guests at their 54th marriage anniversary. Your correspondent was an invited guest. Children, grandchildren, and one great-grandchild, and other relatives and friends had a very enjoyable time. We hope that many years may be added to their already honorable old age.—J. P. TOPPING.

PENNSYLVANIA.

Fairview.—For a few weeks past I have been preaching to the church and people in this town. It is about 12 miles west of Erie. It is an old church, and 20 years ago we thought it about extinct; but by the mercy of God it has managed to continue unto the present. There are a few good members left, and they have a good Sunday-school of about 40 scholars. On August 9th, after a sermon from Rom. 6:5, "For if we have been planted together together in the likeness of his death, we shall be also in the likeness of his resurrection," we drove down to Elk Creek (our Jordan), between banks about 75 to 100 feet high, where four young women were baptized. It is said to be the first baptizing in connection with this church for a number of years. May it not be the last, but the beginning of better days, such as have not been seen here for 25 years.—ALDEN ALLEN.

Madisonville.—I am delighted with our Children's Day services at Chapmantown, Wayne County. The church has been in a deplorable condition for the past five years —no regular preaching. Last April I commenced preaching there once in two weeks, at 3:30 P. M. Through the Holy Spirit and the good Word we have a grand united feeling there, which the following will show: July 12th I spoke of Children's Day, and all seemed anxious to know what it was. I explained the work, had a few programs from our Publishing House, and they went at work Sunday, August 9th. I preached the best I could on Children's Day and mission-work, using Mark 16:15. At 8 P. M a large congregation assembled to listen to the little ones, who did grandly. A few short speeches were delivered, and then the children's mission cards were handed in as follows: Fannie Ramble, $5.75; Lizzie Swingle, $4.85; Maralda Wiley, $4 39; Mattie Lesher, $1.37; collection, $3.73, making a grand total of $20. This was the first Children's Day service ever held at that place. The young ladies are worthy of all praise for their untiring efforts. All we have to regret is that they are not all Christians. We are looking forward to that glad day when we can report that all have sought and found the Lord. God bless the little church at Chapmantown on the hill.....June 21st was a grand day with us at Madisonville. We received three to membership and baptized two young men. In the evening we had our Children's Day exercises. The program was rendered in a delightful manner, with great credit to all who took part. June 5th I baptized five young persons. Our work is not all that we could desire at Madisonville, but thank God, we are not losing ground, but trusting that much more good may be accomplished in the future.—J. E. BESEMER.

Buffalo Mills.—August 16th it was my privilege to attend three appointments with Rev. W. C. Garland, two of which were at churches recently organized by himself.....At Kendall's Mills I met a fine congregation of intelligent hearers, to whom, in spite of my debilitated condition, I held forth the Word of Life. I was very favorably impressed with the membership and the deep interest manifested in the word preached. This impression was deepened by the freedom with which they tendered a free-will offering to help a weary invalid on his way. Bro. G. has evidently been the instrument of a good work at this point. The people here had long been in the fellowship of a formal church and taxed for the benefit of the priesthood without receiving an equivalent in the way of a Christian education. Hearing of an interesting revival work conducted by Bro. G. a few miles away, they delegated a messenger to invite him to hold a meeting with them, and the result was a general awakening, a number of cold formalists happily converted, and the organization of a Christian Church. There is some opposition, but Nicodemus now understands the mystery of the new birth, and the church has come to stay. They are strongly attached to their beloved pastor, and have secured his services for another year.....The next point was Gooseberry, a little mining village on the B. & O. R. R. Here Bro. G. has done a good work, but the material is transient, and the fluctuations of trade may scatter the church at any time. In the evening I spoke to a fine and attentive assemblage at Hyndman, and enjoyed the service very much. Here I had preached 45 years ago, when there were 11 members, without a house of worship, adjacent to a little country village. Now I find a thriving church with a respectable temple, situated in a growing railroad town of 2,000 inhabitants. Bro. G. has been the instrument of a good work here, and is staying with it. May the Lord of the harvest "send forth more laborers into his harvest," for the "harvest is great, but the laborers are few." I have known what it is to labor in the great harvest field, and now I know what it is to be broken down and laid upon the shelf.—B. A. COOPER.

OHIO.

West Liberty.—I recently had the pleasure of baptizing 12 persons who were received to fellowship last winter. As their pastor I feel very much gratified at their manifestation of loyalty and obedience to the Lord. I also had the pleasure of attending and addressing the Logan County Sunday-school Union Convention at East Liberty, August 13th. The attendance was large and the interest manifested was surprisingly good. It was truly a union convention. We noticed though, as we too often are compelled to do at these conventions, an absence of representatives of Christian schools.—ARTHUR S. HENDERSON.

MICHIGAN.

Portland.—Owing to the rain—which was greatly needed in this vicinity—our out-door union service was transferred to the Congregational Church, at which the writer preached, at 6 P. M. yesterday. It was a good meeting, though not largely attended.....At the conference of Christian (Disciple) churches now in session in Detroit, Bro. S. M. Fowler, of Kalamazoo, is one of a committee of five on mission fields.....We are to have a union S. S. picnic on Island No. 1, Grand River, September 31.—D. E. MILLARD, August 24th.

Bay View.—Sunday, August 23d, closed my last service in Oxford till September 27th, as I am taking my yearly vacation in northern Michigan. My family accompany me, and we have rented a cosy cottage for the season in this pleasant summer resort. We have simply transferred our home, and hope to renew our strength for service in the Master's cause.—C. I. DEYO.

INDIANA.

Mellott.—The Western Indiana Christian Conference assembled August 18th in its 61st session with the Old Union Church, near Jamestown. For the past 18 years Rev. J. T. Phillips has been president, and he long and faithfully served the body at times with great sacrifice to himself. His last official act was signing the licentiate paper of Sister B O. Hays. When Bro. Phillips, for a few moments prior to his taking leave of conference, spoke of scenes and events of the past, tears unbidden coursed down his cheeks, and as the conference gave him the farewell hand tears flowed, and 'many a God bless you followed him. President-elect Bro. Solon Atkinson is a man of ability and enterprise, and we predict that under his guidance the W. I. C. C. will not lose any of its old-time zeal and enthusiasm. During the session many visiting brethren were in attendance. Rev. J. G. Bishop, of the Home and Foreign Mission of the A. C. C., after speaking in regard to his department of work, succeeded in forming a conference society of mission workers with the following officers: President, Mrs. Rev. D. Powell, of Darlington; secretary, Sister C. Tena Penrod, Merom; treasurer, Mrs. Rev. A. J. Akers, Farmersburg. The society begins under favorable circumstances. Rev. C. V. Strickland, our apostle of music, was present to cheer and encourage in all departments of the work. Rev. —— Vandament, State Secretary of the Christian Union Church, was in attendance and gave the conference due notice that it was not their will and pleasure to be swallowed, but were willing to join hands if a reasonable sacrifice were made by both bodies by taking the name of "United Christians." Further action along this line will be had at the State Conference in October. Rev. Hattie Stewart, of the Southern Illinois Conference, impressed us favorably by her magnetic sermon. Rev. I M. Hole, the rising young minister of the Southern Indiana Conference; Revs. Swisher and Harris, of the Central Illinois Conference; and Rev. A. Q. Downey, of the Central Indiana Conference, were a complement of ministers whom we justly feel a pride in. During the past year none of the ministers of the W. I. C. C. have gone down in death. Brethren, how thankful we should be! Rev. E. A. De Vore, whom we have come to regard as one of our number, because of his environments, was present in the interest of U. C. College and the better organization of our conferences. Have patience, brethren, we'll gain the goal eventually. One very commendable feature of the session was the arranging of a course of study covering four years. Hereafter none can enter as a licentiate until they pass examination in first year work; none can be ordained until they pass creditably in second year work, and all who are now ordained ministers under 50 years of age, and all becoming such, are required to complete the entire four years' course. Some opposition was encountered in adopting the plan, but surely it is a step in the proper direction, and very much good will eventually come of it. The ranks of the ministry were augmented by the reception of the following as licentiates: J. H. Voliva, Silas Mosteller, Henry Pratt, Sister B. O. Hays, and —— ——. J. H. Voliva was also received into the ranks of the ordained ministry after the following order: R. H. Gott, Scripture reading; D. Powell, opening prayer; Joel Thomas, ordination sermon; E. D. Simons, ordination prayer; F. P. Trotter, ministerial charge; A. J. Akers, presentation credentials One year previous the writer assisted in the ordination of W. G. Voliva, son of J. H. Surely such events are rare in the life of a minister. Father and son are both strong, physically and intellectually. The

next session will be held with the Osborn Prairie congregation, at which time there will be completed the most beautiful rural church edifice in western Indiana. And now, brethren, as your medium of communication for the HERALD OF GOSPEL LIBERTY, shall I have your prayers and support? Aid me with weekly pencilings, and this department will grow in favor and influence.—R. H. GOTT, August 25th.

ILLINOIS.

Table Grove.—The Temple Church has just enjoyed a pleasant session of the ministerial association. We also had the pleasure of listening to some grand sermons from visiting brethren. On Friday night, after an interesting sermon from Bro. Jacob Crawford, one good brother from another church came forward and united with us, and on Sunday Bro. Amos administered the rite of baptism to him and two others. Altogether, we had a good series of meetings.—LYDIA CARLSOM, August 24th.

Egan City.—I visited Le Grand, Iowa, and occupied the pulpit of the Christian Church morning and evening on the 9th of August. I certainly enjoyed the occasion. For a long time I had desired to visit that place, but had been hindered hitherto. The church there seems to be enjoying good health. The Sunday-school is a model one, and the superintendent, Bro. Welker, is certainly one of rare qualifications and adaptability. I was shown through the college building on Sunday morning. The school is surely a child of promise. May our highest hope of its success be more than met. I had the pleasure of meeting Prof. J. Myers and his much-esteemed wife. They are both highly appreciated and respected by all who know them. President D. M. Helfinstine is very near the hearts of the people. But he is, no doubt, worthy of their utmost devotion and confidence. There are many other names worthy of mention, but space forbids. Financially the friends of Le Grand rewarded me far more generously than I expected; for which I take this way of extending my heartfelt thanks.—G. A. BROWN.

Trimble.—Bro. Brown was at Sandy Creek for his last time this year August 23d. He has now a letter from the Central Conference, and is ready to unite where he can do the most good and receive a liberal compensation for his work. He believes in progression, as he is in school work, or will be the coming year. We hope there may be some inducement in our conference for him.....Bro. Hole made a visit to the Western Indiana Conference last week.....The Executive Board will meet at Newton on Monday at 10 A. M., September 21st, and will continue in session all day. The members are requested to be present. Churches are requested to increase the fund, as we are in debt and must pay.....We are very sorry to learn that Bro. Laurence has left our field of labor to enter one that offered more inducement. We are too careless and indifferent relative to the general work of the Master, and our inducements are too little and of such a nature that they do not attract. We haven't more than two churches that pay anything that can be counted liberal. May God help us to see and feel these losses.—J. M. PLUNKETT, August 25th.

Sumpter.—The Southern Indiana Christian Conference convenes this year with the Burnt Prairie Christian Church, Carmi, Ill. The borders of this Indiana Conference extend over into Illinois, and that causes a contradiction of terms and a confusion in the geography. Would it not be better to change the name so it would read Southern Indiana and Illinois Conference? We extend a cordial invitation to the brethren, both ministry and laity. We would like for the brethren of different conferences to attend, especially the brethren of the Western Indiana and of the Southern Wabash Illinois. We will be much pleased to see the faculty and representatives of U. C. College present. Great good to the college will result from the visits of the representative men. The conference convenes Thursday at 2 P. M., September 10, 1891. Those coming by rail will get off at Carmi. This town is located at the crossing of the L & N. and the Cairo Division of the Big Four Route, 56 miles south of Vincennes and 18 miles west of Mt. Vernon, Ind. Conveyance will be at the depot on Thursday and Friday. Any one coming later should notify the writer at Sumpter, Ill. Any one coming to Enfield on the O. & M. should notify me also.—A. H. BENNETT, President-elect.

Chana.—The death of Sister S. E G. Shaw is sad news to the Southern Wabash Christian Conference. Though we had fears of the result, yet the loss to the Church of Christ remains the same. She made a grand impression on our conference, and held a strong influence from the first. She was orderly in her sermons, and in delivery eloquent, and in application so spiritual that her sermons fell like a sweet benediction on her audiences, and the effect of her preaching and pastoral work was plainly marked in the churches where she served. I now remember one of the happiest seasons I ever witnessed at Hutsonville, Ill., on the Wabash River, where about 30 were buried with Christ in baptism as a result of Sister Shaw's labors at Trimble, Ill. What a grand day that was! What an uplifting toward heaven! We shall sadly miss Sister Shaw in our conference work as well as in our local church work. She had opened a new field of work in southeastern Crawford County a short time before she was taken sick. I believe I shall voice public opinion when I say Sister Shaw was one of the most eloquent speakers and efficient workers in the Illinois State Conference. Our prayer to our Father in heaven is that our dear Bro. Shaw and the kind children of our departed sister may have the grace of him who is able to sustain and direct in the most trying times of life. May the Lord bless the family and friends, and may the churches and conferences receive by the direction of him who calls laborers to fill the places made vacant by the death of his servants.—J. R. WRIGHT.

Farmer City.—The 40th session of the Central Illinois was one of the most successful; grand, solid, and assurance-giving advancements were made, both for church and ministry. Education received especial attention, coupled with the interests of our literature and publications. The attendance was very good, even at the opening exercises, and our worthy and long-tried president never presided with more dignity, preciseness, and fairness, commanding the respect and esteem of all. E. A. De Vore, A. M., was present in the interest of the Summerbell Memorial, and while rendering invaluable assistance in our deliberations, he also secured about $60 for the hall. Prof. Woodworth, of U. C. College, also presented the especial advantages of the college, and also visited Bethel, South Prairie, and Urbana churches, soliciting for students. Rev. J. M. Brown, of U. C. College, represented the Publishing House, and had a fine upplys of books which he displayed to the best advantage. Rev. Voliva, of the Western Indiana, also encouraged by his presence and assistance; and when I say that Bro. Strickland was with us and took charge of the music and singing, you will all join in saying that we were highly entertained, and he also gave us a sermon that will not be forgotten soon. No man can but say we are a generous people; beside caring for our own, we gave Bro. De Vore about $60; Bro. Radebaugh gathered $16 for Franklinton; and Essie Dodson, Ethel Barber, and Everett Johnson gathered $18 50 for Children's Mission, and we continue the HERALD in the reading rooms of Danville and Urbana. General interest was manifest in the mission-work—committees appointed to investigate localities, and the writer was elected evangelist half time to act in conjunction with the secretary of missions, and already favorable points appear which, by the aid of our great Leader, will make this year one of peculiar prosperity, and we know that every church and minister will do their utmost in aiding this work. Fathers Shultz, Shreve, and Holloway, with others, were present, so all know that the social meetings were simply grand and heavenly sittings in Christ. The conference was never more royally and successfully entertained than at this session, and rightfully may the little band at Milmine congratulate themselves. The sisters of that place presented to Sister Snyder (wife of the ex-pastor) a splendid dress pattern, for which she expresses heartfelt thanks. Bro. G. D. Laurance became a member of our body, and has full work. We thank God for the noble young men that are coming to the rescue. We bespeak an early report from the Committee on Course of Study, as many are anxious to begin and are determined they will not be left behind in the great strides for accomplishments and advancement. "We glory in such grit." As usual, our minutes will be published in pamphlet form for gratuitous distribution. Bro. Ealey was made solicitor for subscriptions to the HERALD, but we did not get his report; he had on exhibition one of those splendid premium Bibles given with the HERALD; and we will say to everybody that the Bible equals in every particular any $12 or $14 Bible that you may purchase from any traveling Bible agent; hence, do not be afraid to invest. Think of it, the HERALD for one year and a $14 Bible, all for $6 50!.....The beautiful edifice near Atwood (formerly Eureka) was dedicated by Bro. Harris, and will hereafter be known as "Prairie Chapel." .....Bro. Laurence will remove from Merom to Tuscola, Ill., in the near future.....The preaching on Saturday night and Sunday was done by Revs. Clapp, Rippey, and Draper. The Church of God invited us to occupy their pulpit, which was accepted, and their pastor was a constant attendant at the session of conference.....Bro. Martin says because of trouble in getting the seats, the new church at Prospect will not be dedicated until second Sunday in October. All interested please note. .....Bro. Clapp was with us at South Prairie last Sunday, and gave us two grand and instructive sermons. We earnestly plead with all attending State Conference to be present on Wednesday, so we can enter at once into duty and thereby get through Friday evening, so those that so desire can return home Saturday.....Bro. Harris reports one accession at Urbana; also there will be preaching there this year on the 1st, 3d, and 4th Sundays; also he joined in matrimony Ed. E. Derrough and Avadna Lietz; from the wedding he went to preach the funeral sermon of little Gracie, the seven months daughter of Bro. and Sister Homer Morrow. In a little over 18 months they have lost in death three dear children. While tears unbidden in torrents flow, there comes the great consolation and assurance, "They have gone to bloom in the garden of glory." We pray God earnestly that they may be sustained by grace sufficient to say, "Thy will, O Lord, be done."".....Bro. Ealey is quite sick with lung trouble.....We hope that every minister in the Southern Wabash Conference will be present at State Conference, and with a mind to work with a great zeal.—G. W. DRAPER.

IOWA.

Panora.—I was to see Elder A. F. Russell yesterday. He is in a very bad condition; in fact, almost gone with cancer of the face. He is cared for as well as one could expect without wife, mother, or daughter. His children are all married and gone, except his youngest son, who is at home and takes care of his father. His sister from Nebraska is now with him and doing for him. He also lives near his brother, so that they can go in once a day to assist him. The Elder thinks he has fought a good fight, and kept the faith, and his course is nearly finished.—P. H. GREEN.

Washington.—Union Christian Conference will convene at Oakland Church, Louisa County, on Wednesday evening October 15, 1891. All who attend will be met at the stations on the first and second days. Come, brethren, and make it one of the best and grandest gatherings ever held by us. We have had some in the past that were glorious, and long to be remembered. Praise the Lord! We shall have a literary anniversary, and with that an ice cream, cake, and watermelon supper at the schoolhouse, near the church, at 5 o'clock P. M., inviting all that can to bring a good book, suitable for a library for the Sabbath-school at Oakland. We think the method a good one. In time, all the local churches may be blessed with a good library, and the cost be comparatively small, as most of us have a book or two that we can spare, and in the course of time it may be the means of great good. May the good Lord meet with us and give us a refreshing shower of grace.—E. W. SAGE.

Le Grand.—In this vicinity the corn crop is immense, the oat crop heavy, and the potato and other crops are good. The farmers are blessed with plenty, and all should show their thankfulness by large donations for support of our schools and of the church. "The Lord loveth a cheerful giver."".....August 16th I filled an appointment at Clemons for Bro. Helfinstine. The congregations were large and attentive. There are many prosperous farmers here. At Bethel Church $160 in cash and pledges were received for Le Grand Christian College, and there is more to follow. Last night I preached at Fairview Church, and have a fair start on the canvass here. Next we visit Glenwood and Barnes City. We push on with faith in God and in the good people. The prospects were never fairer for the success of Le Grand Christian College. With such a promising man as D. M. Helfinstine at the head of the work—a graduate of college and of one of the strong theological schools, a devoted, self-sacrificing man, an untiring worker, yet patient and kind (this is the way the people talk about him)—he seems to win all hearts, and the people believe the college will succeed. He has so won the confidence of the people that they are putting their money into the treasury for the equipment of the building. The support of instructors will follow, and grand Christian workers will soon be sent forth from Le Grand, as well as from Antioch and Union Christian colleges. Brethren, pray for this and sacrifice for it. God will do the rest, and you shall be made to rejoice as the good work rolls on.....The contract has been let for putting in the "hot water system" for heating the college building. It is the best system of heating brought out by the inventive genius of man. At least, that is the opinion of a man of wealth who has investigated for his own comfort. This should draw students to Le Grand. No dirt or coal or stove in their rooms, but an even, healthful temperature, without care on their part. This is comfort. God send the students.—ALBERT GODLEY.

KANSAS.

Neola.—Our annual conference (Southern Kansas) meets with this (Neola) church this year, and we are looking forward in anticipation of a feast to the soul. The bountiful crops granted us this year should make us particularly glad in our God. To our ministering brethren we think nothing need be said, for if they are able to be in the work, and keep in memory the call as it came from our Master, "Go, work in my vineyard," we know they will be present if a way can be found. We would ask that all our churches see to making arrangements to have their delegates attend this session of conference, if possible. Others, not delegates, are just as cordially invited. You will find our people with hearts and homes ready and anxious to receive you. Come prepared to stay the entire session. We think that if more of the laity could or would attend these annual feasts more efficient work could be done in the field. A pastor can certainly do more telling work if the church is helping to prepare the soil for planting the good seed, and we may even help in the planting. Visiting brethren from sister conferences would be gladly welcomed in our midst. Come all that can, and enjoy the feast with us, and come praying.—E. RASMUSSEN, August 26th.

Madison.—Elder A. J. Cleveland, of Madison, died August 12th, after a severe illness of about three weeks, of dropsy and heart disease. He has been on the decline for three or four months.....Elder A. Reed, of Mapleton, was prevented from attending the State Conference by the ill health of his wife. She is now improving. The conference was a very pleasant one. Considerable business of interest was done, which we hope will help our cause. The outlook for the Lincoln School is rather flattering. We greatly need a good live man as missionary in the state, and each of the local conferences should have a missionary to devote his entire time to the work, and we hope steps will be taken in that direction by the local conferences.....Elder Thomas Bartlett expects to move to Florida in the near future on account of failing health.....Sister Grace Bartlett is giving entertainments on elocution in different parts of the state in the interest of the college at Lincoln. Her entertainments are grand. The one she gave at Madson during the conference is said to be the best ever given in the town. She may continue for some in this work if thought best by the state board.....The church at Lane (Franklin County) are making arrangements to repair their house of worship by the time of the meeting of conference there in October. We hope the churches will make a special effort to send full representation to the coming annual conference, and be sure to instruct your delegates what to do in respect to a missionary the coming year. We hope that every minister in the Southeastern Kansas Conference will be present at its next meeting, beginning October 14, 1891.....Elder Hess, of Eldorado, preached at Lane August 9th, morning and evening, to good acceptance —J. S. MASTERS, August 20th.

Sycamore Springs.—The Kansas State Christian Conference met at Madison, Greenwood County, August 6th and continued in session over the Sabbath. The number in attendance was small, but the meetings were full of interest and harmonious throughout. Mrs. Sophia E. Wheeler was elected treasurer, and J. H. Vleet, trustee. The Lincoln College Building Association presented a deed of the college property to conference, which was accepted and ordered recorded. The election of secretaries of the departments resulted in the choice of Thos. Bartlett, on Education; J. S. Masters on Missionary; B. F. Rose, Sabbath-school, and Mrs. Hannah Bushong, Relief. At a meeting of the Board of Trustees, it was decided that the principal of the preparatory department of the college, E. Cameron, act as president and carry on the school until the office of president be filled by the board; also, that E. Cameron be the general agent of the school, with authority to appoint subagents. Saturday evening Miss Grace Bartlett gave recitations in elocution, and the proceeds were appropriated to paying the debt on college seats. A feeling of sadness rested upon the conference because of the affliction of Bro. Cleaveland, who was lying very low at his home near by, awaiting the summons to join the redeemed on the other shore. Appropriate resolutions of sympathy were passed by conference.....The Kansas State Christian Conference is a body corporate. It now holds the deed to the college property at Lincoln, subject to a mortgage of $2,000 and three $100 coupon notes. The college property could not be replaced for less than $12,000. There will be due by January 1st, 1892, $240 interest on the mortgage This must be paid by that time to avoid foreclosure. The trustees hold a mortgage on property which amounts to over $2,500. This can not be collected at present. The $240 interest must be raised some other way. Are there 24 men who will give $10 each to meet this debt? If you can not give so much, send the amount you are willing to give by January 1, 1892. The name of donor and amount subscribed will be given in the HERALD. Other denominations have an eye on the property. It will not do to delay. We can not afford to lose the property and seven years' consecrated labor by Bro. and Sister Bartlett for so small a sum. Pray over this matter, brothers, sisters, then send your names with cash or subscription, payable by January 1, 1892, to E. Cameron, Sycamore Springs, Kan., Gen. Agent for Lincoln College.

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Winter Term begins December 29th, ends March 20th.

March 30th, Spring Term begins. Annual address Sunday, May 31st. Examinations begin Monday, June 1st. Evening reunion Wednesday, June 3d. Trustees' meeting Thursday, June 4th. Spring Term ends Friday, June 5th. Literary entertainment Friday evening, June 5th.

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Conference Notices.

NEBRASKA.

The Nebraska Christian Conference will hold its sixteenth annual session at Wayland Church, Polk County, Nebraska, commencing at 2 P. M., September 17, 1891.

MORACE F. SMITH, Sec'y.

VERMONT WESTERN.

The Vermont Western Christian Conference will hold its next annual session with the Christian Church in Calais, Vermont, commencing September 10, 1891, and holding over the following Sabbath.

U. H. BURDICK, Sec'y.

ILLINOIS STATE.

The next annual session of the Illinois State Christian Conference will convene with the Christian Church in Newton, Jasper County, on Wednesday before the first Sunday in October, at 10 o'clock A. M., 1891. Newton is located on the P. D. & E. R. R. We urge a full attendance, and expect every district conference represented and prepared to liquidate all claims. Also the secretary of each of the various departments are requested to be present with full reports Do not forget the time, place, and the great importance attached to this session.

REV. ROBERT HARRIS, Pres't.
REV. GEO. W. DRAPER, Sec'y.

SOUTHERN INDIANA.

The twenty-eighth annual session of the Southern Indiana Christian Conference will be held at Burnt Prairie Christian Church, six miles northwest of Carmi. White County, Ill., commencing at 2 o'clock P. M, on Thursday before the second Sabbath in September, 1891.

J. N. LINZY, Pres't.
R. C. CARTER, Sec'y

MERRIMAC.

The next annual session of the Merrimac Christian Conference will be held with the Christian Church at Grafton, N. H., at the East Village, commencing on Thursday, September 10, 1891, at 2 P. M., meetings to continue over the following Sabbath. Delegations and full reports from all the churches are earnestly solicited. W. S. MORRILL, Sec'y.
South Danbury, N. H.

SOUTHWESTERN IOWA.

The Southwestern Iowa Christian Conference will hold its annual session with the Christian Church at Griswold, Cass County, Iowa, commencing on Wednesday, September 16, 1891 at 10 o'clock A. M. The sess on will continue over Sabbath. Brethren and sisters from our sister conferences are cordially invited to come and aid us in our work for the Master. Griswold is situated at the junction of the Chicago, Rock Island & Pacific R. R. and the Chicago, Burlington & Quincy R. R. Trains arrive twice daily on each road; namely, on the C. B. & Q. at 8:50 A. M. and 1:25 P M.; on the C. R. I. & P. at 8:15 A. M. and 4:45 P. M. There will be brethren at the depot to meet each train every day to give direction to those coming. Come one and all, praying, God's blessing on us.

N. WALTERS, Conference Clerk.

SOUTHERN WABASH ILLINOIS.

The 72d annual session of the Southern Wabash Illinois Christian Conference will convene with the Christian Church at Mt. Zion, Cumberland County, on September 23, 1891. The church house is four miles west of Hazel Dell, which is on the D. O. & O. R., and four miles southeast of Greenup, which is on the Van R. R. and P. D. & E. There will be conveyances at each of these points on Wednesday, and at Greenup on Wednesday and Thursday. Parties coming on other days will please notify us by card, and they will be met at trains. Blank reports have been sent, and those not receiving them will please notify us. Blanks were sent to last year's clerk. Annual address by Rev. J. A. Tracy on the morning of the second day. The representation is one delegate from each church, with one additional delegate for each forty members or fraction thereof. A cordial invitation is given to sister conferences and brethren from other denominations who will be asked to participate with us in our deliberations.

M. V. HATHAWAY, Pres't.
J. M. PLUNKETT Sec'y.

Notice is hereby given that at the next annual session of the Southern Wabash Illinois Christian Conference the by-laws and constitution will be revised so as to harmonize with the American Christian Convention and Southern Conference. By order of Executive Board. J. M. PLUNKETT, Sec'y.

DES MOINES.

The Des Moines (Iowa) Christian Conference (39th annual session) will convene with the Pleasant Ridge Christian Church September 9th, 1891, on Wednesday, at 2 P. M. There will be preaching Tuesday evening the 8th. Annual address by Rev. J. L. Towner. Dear brethren and sisters, please remember conference opens Wednesday at 2 P M., and if possible come to stay during the whole session; above all, for once in the history of Des Moines Conference, be at the opening session so that we can open and do business properly, and you will get the full benefit of conference. This is most important. Come in the name of Jesus, come praying, come full of the Holy Spirit, and do not forget to bring or send a liberal conference fund. Pleasant Ridge Church has a nice new chapel built this season, and is located four miles northeast of Afton, Union County, Iowa. All coming by rail will be met with conveyances at Afton, on the Burlington Route (C. B. & Q.) and at Talmage on the Chicago, St. Paul & Kansas City on Wednesday and Thursday. A. R. CREGER, Sec'y.
Box 88, Truro, Iowa.

SOUTHWESTERN.

The Southwestern Christian Conference of West Virginia will meet at Elk City, Kanawha County, on Thursday night before the fourth Sunday in September (the 24th). All Christian ministers are cordially invited to meet with us, and especially we invite the ministers of the West Virginia Christian Conference to meet with us. There is a great field for labor in West Virginia, and there are but few that will work for the cause.

NORMAN GIBSON, Pres't.

ERIE.

The annual session of the Erie Christian Conference will be held with the Blue Eye Christian Church at Spring Creek, Warren County, Pa., on Friday, Saturday, and Sunday, September 11th-13th. The regular session will open on Friday morning at 10 A. M., but there will be services at the church on Thursday evening, the 10th, conducted by some one of the visiting pastors. Delegates and all coming to conference by rail should come by the P. & E. R. R. to Spring Creek Station where teams will convey them to the church. A cordial invitation extended to all.

B. MASON, Pres't.
HERMON ELDREDGE, Sec'y.

NEW YORK SOUTHERN.

The 39th annual session of the New York Southern Christian Conference will be held with the Christian Church at Glen Aubrey, Boone County, N. Y., beginning on Thursday, September 17, 1891, at 10 o'clock A. M. Annual address on first day of conference at 2 o'clock P. M., by J. W. Stearns. The clerks of the respective churches are urged to present as full a report of their churches and Sunday-schools as possible at this session. A cordial invitation is extended to all.

J. H. VANATTA, Sec'y.
Binghampton, N. Y.

To the members of the New York Southern Christian Conference: By vote at its 38th annual session it was decided to make a change in the constitution at its next annual session, commencing September 17, 1891.

J. H. VANATTA, Sec'y.

NORTH MISSOURI.

The 25th annual session of the North Missouri Christian Conference will be held with the church at Indian Grove, Chariton County, Mo., commencing Thursday, September 10, 1891, at 9 A. M. Those coming by rail will be met with conveyances at Brunswick Junction, on the Wabash R. R., and at Mendon, on the Santa Fee R. R., on Wednesday, September 9th. Any one coming later will please notify me. Ministers and friends of other conferences are invited to attend. C. DEWEESE, Sec'y.
Indian Grove, Mo.

IOWA UNION.

The Union Christian Conference (Iowa) meets in annual session with the Oakland Christian Church, six miles north of Columbus Junction, Louisa County, Iowa, on Thursday, at ten A. M. October 15th. Annual address Wednesday evening before. Arrangements will be made to meet the accommodation train on the Rock Island and the passenger trains at Cove, on the B. C. R. R., on Wednesday. Those desiring to be met at other times at either place will please write in time to H. Ramer or Wm. Van Horn. As the meeting is out of the way of other conferences, it is desired that there should be a large attendance from abroad as well as at home. L. FOLDYCE.

WESTERN ILLINOIS.

The next session of the Western Illinois Christian Conference will meet in the Olive Christian Church (Warren County) on Wednesday, at 2 o'clock P M, September 16, 1891. The Olive Church is about two miles northwest of Avon. Avon is on the C. B. & Q. R. R., where conveyances will be to convey all to the place of meeting. The annual address will be delivered by the secretary of conference; Robinson Ashley, alternate. A cordial invitation is given to all brethren and sisters to come and help us. M. H. MITCHELL, Pres't.
GEO. W. IRONS, Sec'y, Bernadotte, Ill.

EASTERN INDIANA.

The Eastern Indiana Christian Conference will convene in 53d annual session with the church at Winchester, Randolph County, Ind., on Friday, the 18th of September, 1891, at 2 o'clock P. M. sharp. The churches are reminded of the collection for conference incidental and missionary fund to accompany their reports, or may be forwarded to the secretary in case of failure of representation. An entire representation or report is expected both from the churches and the ministry. For blanks address the secretary. The board of trustees will convene at same place and date at 10 A. M. sharp. S. W. BENNETT, Pres't.
SAMUEL LONG, Sec'y, Versailles, Ohio.

SOUTHERN KANSAS.

The Southern Kansas Christian Conference will meet in its 15th annual session with the Neola Church, Stafford County, Kansas, on Wednesday at 2 o'clock P. M, September 16, 1891. Annual address by Elder W. R Fuller; alternate, Elder J. T. White. The Neola Church is located on section 36, town 25, range 11 west, and is five miles northwest of Turon, and three miles southeast of Neola Station. Those coming on the Rock Island Railway will stop at Turon. Those coming on the Missouri Pacific Railway will stop at Turon or Neola Station. Conveyance on the first day of conference from Turon and Neola stations.

HENRY COLE, Sec'y.

SOUTHERN OHIO.

The Southern Ohio Christian Conference will convene in its seventy-first annual session in the Christian Church at Pricetown, Ohio, on Saturday, October 17, 1891, at 10 o'clock A. M. Rev. C. F. Park will preach the evening preceding, and the annual address will be delivered by J. F. Burnett. The usual subjects will be brought before the conference by the department secretaries as follows: Education, Rev. C. F. Park; Missions, Rev. R. H. McDaniel; Publishing Interests. Rev. C. L. Singer; Sunday-schools, Rev. W. W. Bagby. Visiting brethren are cordially welcomed. Church clerks failing to receive blanks will please notify the secretary.

C. W. GAROUTTE, Pres't.
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Field Notes.

VIRGINIA.

Holland.—Quite a number of students took the train at Holland, on the A. & D. R. R., for Elon College, yesterday, 21th of August. One family from near here—part of which, Mrs. A. J. Rawls and children, have gone—will occupy the ladies' dormitory, and take charge of the young lady boarders. Young ladies under the care of this family will certainly receive proper attention, be under good moral and religious influences, and get good board. Another family, Mr. and Mrs. B. G. Porter, will also leave the same neighborhood for Elon in a week or two. Mrs. Porter is a daughter of our's. They go up for the purpose of educating their children and keep a boarding house for boys. The number of students this, the second year, will, in all probability, be much larger than last year. Professors Moffitt and Atkinson have both been very active getting around through this and other conferences canvassing for the college, and no doubt with great success. Most of the old students and many new ones will go to Elon.....Rev. J. T. Kitchen assisted by Rev. H. H. Butler, closed a glorious revival at Liberty Spring, in Nansemond County, week before last. About 60 professed a change of heart. Did not hear of the number added to the church. Liberty Spring is fortified on all sides by Christian Churches. Holly Neck, Holland, Bethlehem, and Cypress Chapel surround it, no one more than six miles off.....Rev. J. W. Barrett had a good meeting at Union, Southampton County, week following the second Sunday in August. About eight or ten made a profession. He had no ministerial help.....Rev. M. L. Hurley is now at Buffalo Lithia Spring for one month. It is sincerely hoped he will be greatly benefited by the visit.....Rev. P. T. Klapp of North Carolina, and Rev. N. G. Newman of the conference, is expected to assist Rev. J. P. Barrett, D. D., in a protracted meeting at Providence, Norfolk County, soon..... The Virginia Valley Christian Conference meets at Linnville, Va., September 3d..... Rev. N. G. Newman has made a very fine impression in his ministerial efforts since he reached home from college.....Good words came from Providence and Berea churches, Norfolk County.....Rev. H. H. Butler has been holding a meeting at Oakland Church, Nansemond County, the past week; but have not heard with what results.....We have been having it very warm and wet—perhaps the warmest summer in ten years.—R. H. HOLLAND

OHIO.

Waverly.—August the 1st I met with my church in Vinton County, Ohio, when Rev. N. Nelson preached for us. He organized this church 17 years ago. Sabbath morning we met in the grove and had speaking by the Sabbath-school followed by a collection for home mission; dinner followed. At 2 P. M. Rev. N. Nelson addressed us from John 19: 21, 24. At night I gave my farewell address.....August 1th I met with the people at Lilley Chaple, Pike County. Following Sunday-school, spent one hour in social meeting, after which Rev. G. C. Blake spoke from James 5: 16. The good people had made preparations for a basket-meeting. The weather was against us, but we had a large crowd. We used the church and school-house for the tables, and there was no lack. At 2:30 N. Nelson addressed us, and at night I gave my farewell address. I have had a glorious service at these two points, and they paid me up fully. May God bless them.—REV. JAMES MOODY. August 17th.

TWO HARVEST EXCURSIONS.

The Burlington Route, C. B. & Q. R. R., will run Harvest Excursions, Tuesdays, August 25th and September 29th, from Chicago, Peoria, Quincy, and St. Louis, to St. Paul, Omaha, St. Joseph, Kansas City, Denver, Helena, Salt Lake, and all other points in the North West, West, and South West. Rates very low; tickets for sale at all company's ticket offices at points on and east of Mississippi River. Many connecting lines will sell through tickets for these excursions. Inquire of local agent for full information, or address, P. S. Eustis, Gen'l Pass. and Ticket Ag't, Chicago.

Church Notices.

The Western Quarterly of the New York Central Conference will meet with the church at Newark, N. Y., Friday evening, September 25, and continue over the Sabbath. Churches of this quarterly district should send large delegations, and every pastor should endeavor to be present. Saturday morning will be devoted to Sabbath-school work. Bring your essays and plans for more efficient work.

A. E. SMITH, Sec'y.

Springwater, N. Y.

At the last annual session of the Southwestern Illinois Christian Conference the department of Sabbath-school work was inaugurated, and it was stated that the annual meeting should be held on Tuesday before the annual conference, at 10 A. M. The meeting will be held on Tuesday, the 22d of September. All delegates are requested to be present, and others that are interested in Sabbath-school work.

J. M. PLUNKETT, Sec'y.

There will be a meeting on the 11th of October with the Christian Church at South Bend, Nebraska, for the purpose of organizing a conference or ministerial association. All ministers of Western Iowa and this state are urged to attend. South Bend is on the Great Q. Route, from Plattsmouth to Lincoln, 25 miles due west from Plattsmouth, Neb.

ELDER J. R. HOAG
DR. W. KIRK.

There will be a Sunday-school celebration in the grove near the Polo School-house in Cowley County, Kansas, on Saturday before the second Sunday in September, being the 12th of the month, and on Sunday a basket-meeting. Ministering brethren are cordially invited to attend the meeting. May continue during the following week.

A. C. MIZENER, Officiating Pastor.

To the Members of the Southwestern Iowa Conference: As it is my duty as president of conference to assign subjects for essays and addresses, I will say to one and all, to make your own selections, but do not write so lengthy as to take more than fifteen minutes to read your essay. If possible, let your subjects be of vital import of the day. Conference will begin on Wednesday, September 16th, at Griswold, Cass County, Iowa, and continue through the week. Come early and remain until Monday. Visitors cordially invited.

Z. M. WRIGHT, Pres't.

An adjourned meeting of the New York State Christian Association will be held at Stanley Seminary, Eldytown, N. Y., Wednesday, September 30, at 10 o'clock A. M. The Executive Board will meet at same place Tuesday evening at 7 o'clock, September 29, 1891.

O. T. WYMAN, Pres't.

De Wittville, N. Y.

Conference Notices.

KENTUCKY.

The Kentucky Christian Conference will meet at Westleyville, Carter County, Kentucky, on Thursday, September 17, 1891, at 2 o'clock P. M. We hope to see a full delegation of the conference. An invitation is also extended to other conferences to attend. Come in the spirit of the Lord.

A. H. YAZELL, Clerk.

WESTERN PENNSYLVANIA.

The Western Pennsylvania Christian Conference will meet on Thursday before the third Sunday in October, 1891, at 9 o'clock A. M., with the Haydentown Church, Fayette County, Pennsylvania.

A. J. KIBLER, Pres't.
A. S. SEERE, Sec'y.

MAINE EASTERN.

The 53d annual session of the Maine Eastern Christian Conference will be held with the Christian Church at Palmyra Village, commencing on Tuesday, September 22 1891, at 10 A. M. The annual address will be delivered on Wednesday at 10:45 A. M. by Rev. O. J. Hancock, of Corinna, alternate, Rev. Rufus Bartlett, of Hermon. Wednesday at 2 P. M. Rev. S. W. Webster will preach a memorial sermon in memory of our deceased brother, Rev. J. H. F. Whitney, of Newport. We urgently request a full attendance of all members of the conference, and extend a cordial invitation to all others.

C. M. JEWETT, Sec'y.

Palmyra, Maine.

YORK AND CUMBERLAND.

The 47th annual session of the York and Cumberland Christian Conference will be held with the Christian Church at Lovell Center, Maine, commencing Thursday, September 24, 1891, at 2 o'clock P. M. A meeting of worship will be held over the following Sabbath.

D. MOULTON, Sec'y.

SPRING RIVER.

The next session of the Spring River Christian Conference will meet with the Christian Church at Hallowell, Cherokee County, Kansas, Thursday evening before the first Sunday in October, 1891. The annual address will be preached by Rev. A. Humphries; Rev. L. L. Gibson, alternate. Churches not receiving blanks will please notify the secretary, who will supply them. Let each minister and delegate strive to be present at the opening, so the business may be begun at once. Come to stay over Sunday, and don't forget our conference funds. Visitors from other conferences will report to Rev. George Burton.

F. M. THOMAS Pres't, Pittsburg, Kan.
B. MOODY, Sec'y, Galena, Kan.

NORTHEAST MISSOURI.

The 11th annual session of the Northeast Missouri Christian Conference will be held with the church at Bible Chapel, Pike County, Missouri, commencing Thursday, October 15, 1891, at 10 A. M. sharp. Ministers and brethren of other conferences are invited to attend. Those who can attend address R. J. Trower, Curryville, Missouri, or W. P. Chamberlin, Estes, Missouri, and you will be met with conveyances at Curryville, on the C. & A. R. R. The president is to deliver the annual address; S. T. Noel, alternate. Come one; come all. Come in the spirit of the Master.

O. P. WHEELER, Pres't.
W. P. CHAMBERLAIN Sec'y.

CENTRAL INDIANA.

The Central Indiana Christian Conference will convene in sixty-seventh annual session with New Bethel Church, Brown County, Ind., on Thursday, October 8, 1891, at 10 o'clock A. M. The churches are reminded of the collection for the conference and all dues on entire representation, both from church and ministry, are desired. For blanks address the secretary, Taylorsville, Ind. The Board of Trustees will convene at same place.

E. B. POND, Pres't.

NORTHWESTERN OHIO.

The Northwestern Ohio Christian Conference will meet in its fifty-third annual session with the Christian Church at West Cairo, Allen County, Ohio, September 26, 1891, at 2 P. M. This Village is on the D. & M. R. R., six miles north of Lima, Ohio. It is earnestly requested that each pastor collect the ten cent fee per capita of members, and that they also take up a general collection besides for the conference fund, as the fee and collection is greatly needed to liquidate the conference debt. Let every minister, deacon, and delegate be present at first roll call, and remain until the last benediction is pronounced. Trains stopping at West Cairo, northbound, are 9:31 A. M. and 6:46 P. M.; southbound, at 9:12 A. M. and 5:43 P. M. Rev. G. B. Garner will deliver the annual address. Rev. C. J. Hance is pastor of the church.

JOHN AKERMAN, Pres't.

G. R. MELL, Sec'y.

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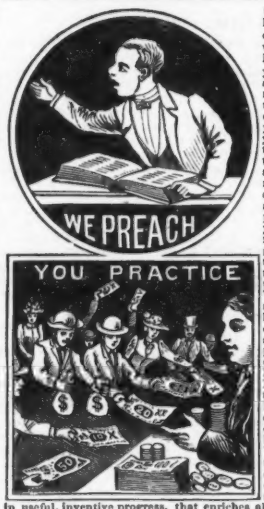

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